

Light of Truth

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C. W. TAYLOR,
Secretary Ohio State Association of Spiritualists.

An Exponent of the
philosophy of Life.

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THE LIGHT OF TRUTH.

Department of Astrology

EDITED BY Julius Erickson

Persons desiring information on subjects connected with this department will address their communications Editor Astrological Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

PART II.

We have now entered the confines of the astrologer's domain; each of the various symbols you see pictured on the walls, represent some specific idea or concrete meaning which will be developed and enlarged upon as we proceed in our investigation. For the present let us confine ourselves to the task of mastering the mystic language of each symbol, and learn to read and write its character from memory. At the outset first impress upon your mind that the "spirit" of truth must possess you, or you can never master the inner spiritual truths of this sublime science. All prejudice, all feelings of love or hate, good or evil, pride or selfishness, friendship or enmity must be put aside. Your mind must be "balanced" by the spirit of "Libra," the scales; emblem of justice, strict impartial justice. This will require great self-sacrifice and careful self-examination; put away all thoughts of wealth accumulation through the "aid" of astrology. The true astrologer cares nothing for wealth in itself except at a modicum to the initiation of astrological knowledge and the furtherance of "truth" for its own sake. For if the astrologer subverts his knowledge of the art for sordid, mercenary purpose, his mind is necessarily filled with selfishness, he begins to have a "personal" interest in his judgements; then the other attributes of doubt, fear, hate and prejudice begin to haunt his mind, and, like a cloud of locusts, swarms o'er his brain; he becomes fearful lest he make an error and thus lose all. These fears eventually overcome the "true light" and lost in the whirl of the world's excitement, its vortex of passion, hate and prejudice, he eventually loses the true prophetic power.

This does not mean that the astrologer must not take advantage of opportunities offered in the pursuit of wealth and the accumulation of a comfortable competence, but that he must not use his skill in the furtherance of gambling operations. In other words one man must not enrich himself unnecessarily at the disastrous expense of many others.

The world is an equal heritage to all mankind. We will now proceed to examine the visible expressions of our science. Learn the following "signs," practice them so as to be able to repeat and write the symbols from memory:

SYMBOL	NORTHERN SIGNS		SYMBOL	SOUTHERN SIGNS	
	NAME			NAME	
φ	Aries	the Ram	\simeq	Libra	the Balance
γ	Taurus	" Bull	η	Scorpio	" Scorpion
π	Gemmini	" Twins	τ	Sagita'us	" Bowman
ω	Cancer	" Crab	\wp	Cap'cor's	" Goat
λ	Leo	" Lion	\wp	Aquarius	" Waterman
ν	Virgo	" Virgin	\times	Pisces	" Fishes

These are the mysterious twelve signs of the Zodiac. Their position is always in opposition to each other, (180 degrees apart), as placed in the table. For example: When the sun rises in \wp in the winter season; ω in the opposite point of the ecliptic (sun's path), or summer season, sets. When the sun rises in φ (spring), \simeq (autumn), sets opposite. Therefore whenever a sign rises, its opposite sets. The signs rule the various parts of the human system as follows:

φ	Rules the	Head	and Face
γ	"	Neck	" Throat
π	"	Arms	" Shoulders
ω	"	Breast	" Lungs
λ	"	Heart	" Back
ν	"	Stomach	" Bowels
\simeq	"	Kidneys	" Bladder

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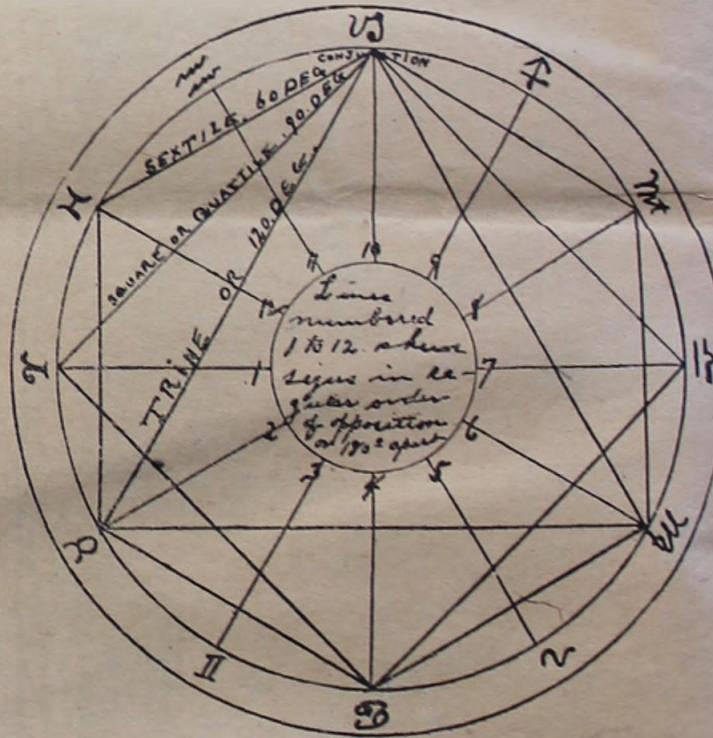
THE LIGHT OF TRUTH.

Let the inner circle represent the earth; and the outer the heavens—the points are marked E. N. W. S. This figure represents a horoscope with the symbols of the constellations in proper place and the nature and government of each house. The straight lines radiating like the spokes of a wheel are called "cusp" of the houses and divide these sections into 12 portions of 30 degrees each. Starting now from the 1st point of φ at E we go around to 1st degree γ and call it 30 degrees containing around the circle in the direction indicated by the arrows to the balance of the signs until we pass the last degree of \times in the 12th house when we will have completed the journey and measured 360 degrees.

The aspects between the signs are as follows. (There are a few other aspects but they are seldom if ever used.)

ASPECT	SYMBOL	NATURE OR EFFECT OF ASPECTS.
Conjunction	δ	Good with benefic planets, but extremely evil with evil ones.
Semi-Sextile	\vee	Very slightly good.
Sextile	*	Very good.
Semi-Quartile	L	Slightly evil.
Quartile	\square	Very evil.
Trine	Δ	Extremely benefic.
Opposition	\circ	Extremely evil.
Parallel	P	Same as δ but more powerful.

The following diagram will illustrate the aspects. With a sharp knife cut along the lines marked Δ * \square etc., and moving the corners from sign to sign you can instantly determine what signs are in that particular Δ , \square , *, etc.



The next step will be to learn the various "aspects" between the signs. The celestial circle containing the twelve signs is divided into twelve sections of thirty degrees each or 360 degrees in all. Corresponding to 360 degrees of terrestrial longitude. The following diagram will give a clear illustration:



The conjunction aspect operates when two or more planets are within 5 degrees of each other, either in the same sign or two signs for instance, a planet 10 degrees in γ (or any other sign) is in δ with another planet 15 degrees or 5 degrees in same sign, also a planet 28 degrees in any sign is δ with a planet 3 degrees in the sign following:

The semisextile is	30 degrees or one sign apart
"	Δ 45
"	* 60
"	\square 90
"	Δ 120
"	\circ 150
"	P 180

have the same declination north or south from the equator. The 5 degrees orb of operation applies to all aspects.

The Zodiac contains 360 degrees divided into 12 signs of 30 degrees each—running in the following order: φ , γ , π , ω , λ , ν , \simeq , η , τ , \wp , \wp , \times . The measurement of aspects are as follows:

From φ , 0° to γ , 0° is 30° or V
From φ , 0° to γ , 15° is 45° or L
From φ , 0° to π , 0° is 60° or *

(To be Continued.)

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Philosophy and Facts

A SPIRITUALIST'S REPLY TO COL.
INGERSOLL.

The following letter to the Boston Investigator from our old friend A. S. Hudson contains so much of interest to Spiritualists that we reproduce it here. Mr. Hudson has acted wisely in addressing his criticism of Ingersoll, to an avowedly materialistic journal, thereby reaching many readers not otherwise obtainable.

Mr. Editor — In the pages of your grand old outspoken journal for Aug. 1, 1896, quoting from the New York Sunday Journal, are comments of Col. R. G. Ingersoll on Spiritualism. As far as I have observed this renowned orator has said more good things of Spiritualism than objectionable ones.

In answer to questions of a correspondent he says: "I do not know that any medium has given evidence of another life. Mediums have not added to the useful knowledge of this world; they have told us nothing about astronomy, geology or history; they have made no discoveries, no inventions, and enriched no art."

From these few words it is plain to the reader that the renowned orator is acquainted with but a fraction of the immense volumes of normal and revealed lore which now fill the world of letters Spiritual. A better acquaintance with this fund of fact, of philosophy and of wisdom would have restrained him from making so unguarded a statement as this is.

He says "Spiritualism has told us nothing about astronomy." Not so fast, Colonel. Go slow. Please look in the face of a plethoric fact. Dr. J. W. Draper set forth a new idea in what he calls an "inverse method of reasoning; that is, reasoning from effect to cause, instead of from cause to effect." In the year 1846 a young French astronomer, Leverrier, noticed certain unusual motions in the planet Uranus, one of the big outlying orbs of our system. He concluded therefrom that a celestial globe of considerable size must dwell in that neighborhood. It was out of the line of his own telescopic vision. He therefore wrote to Professor Galle in Berlin, requesting him to point his glass in one particular sky direction and to look for a new object. He did so on the very night of the day, Sept. 23, when he got the letter, and at once discovered the planet Neptune, a world several times larger than our earth.

Here were two discoverers. First Leverrier discovered the planet in theory; second, Galle discovered it in fact. But it so happened that there are two other antecedent discoverers of this renowned sphere. One was Professor Adams of England, who sighted it, made a record of it six weeks prior to the work of Leverrier and Galle, but said nothing about it to the outside world. However, the fourth person to be mentioned, but the first and foremost in the field of scientific inquiry, was Mr. Andrew Jackson Davis, then of Poughkeepsie, N. Y. Davis was a clairvoyant, a seer. While in this superior state, in the month of March, 1846, he saw or was shown what proved to be the planet Neptune, hitherto unknown to astronomers. Here count one for Spiritualism. She captures the laurels over the heads of three scientists, and scores for herself a high-grade contribution to science and to human knowledge.

Our gifted friend asks, "Has Spiritualism offered any proof of the immortality of the soul?" Here the genial attorney treads upon insecure footing. "Immortality" is a term vaguely understood. A person or a soul who should live forever is thought to be

immortal. But who has lived forever to come back and to report? If not, then is not immortality a fable? Immortality is not a thing accomplished. It is an object forever in the process of being.

At The Banner of Light circle, I think, some years ago, my old preceptor of surgery, Prof. Alden March of Albany (N. Y.) Medical college, presented himself with a message in which occur these words: "My appearance here at this circle is proof of immortality." He thought so, and this was his idea of it. At any rate his appearance and message were proof positive of continued human life and existence beyond the cold confines of earth.

The first news or knowledge which spirits, or Spiritualism if you will, conferred upon the human intellect was this: "We are your friends, once dwellers in the body like you, we peopled the earth." From this celestial and supreme intelligence this lower world was swift to conclude that there is no known terminus to human life.

Now, Colonel, be honest, what do you call this? Is it not knowledge of a fact, or of a state of facts, conveyed from people of the upper world to people of this lower sphere? How else can you answer but in the affirmative? If that be so, then spirits or Spiritualism have really conferred that knowledge upon mankind. Deny this who can.

On the heels of this thrilling report from the spirit world was the astounding announcement that "there is no savior, no atonement for man but in and of himself." Does this not lift a world-wide ecclesiastical incubus or "burden" from the shoulders of humanity? I think that it does, to the eternal credit of Spiritual factors.

Spiritualists may thank friend Ingersoll for one willing and good intentioned expression. It is this: "A belief in Spiritualism must be a consolation."

The Colonel has been for so long the successful champion critic of "beliefs" that he overlooks the all-important fact that Spiritualism contains no belief. It accepts none; it tolerates none. It does not deal in beliefs. It is knowledge, my dear sir—scientific knowledge. This knowledge is a consolation.

Spiritualism is a science. It embraces all of the predicates of every science. They are—fact, observation and reason.

You must understand that every Spiritualist, in the outset, was a skeptic—a stanch unbeliever; and nothing but the pressure of substantial proof and of overbearing demonstration could change his firm-footed holdback opposition. Such a mind demands evidence unquestioned. Hence you must see that "belief" is obsolete with Spiritualists.

In answer to the question, What has it done to relieve the burdens of mankind? we offer another living, breathing fact of weight and moment: An old, destitute and crippled couple in Iowa found themselves at the beginning of winter threatened with misery and suffering. They saw no prospect for relief. Under this portentous cloud of gloom they were on the verge of despair. But on one cold morning unexpected light broke in upon their pinched home. A neighbor called and said that he brought what looked like an autograph letter from the son of these people.

"That can't be," said the man of years and of discomfort; "for my son was killed in the war with Colonel Baker at Ball's Bluff."

"Well," answered the neighbor, "here is the letter. You can see what it amounts to. We had a seance at our house last night, and this letter was written through the hand of the medium while he was talking to some friends about other things; and your son's name is signed to it."

The letter read something like this:

"Dear Father: As you know, I left this life in the United States military service and in the war of the rebellion. There is bounty money and some years of back pay due to me. Get Lawyer Benton to look up the business in the proper way and to collect these dues at once for the pressing needs of yourself and mother. A pension can also be secured.

"Your loving son, who still lives,

"JOHN G. HOLLAND."

Now here, will our good friend deny this and say it did not happen; that there was no such soldier; that he was not killed in the United States service; that his poor old parents were not relieved by the timely collection of the son's earnings, etc.? I ask, will he deny the verity of these eventful incidents? If he does, then he sweeps away the basis of the current knowledge of mankind. But he can not.

Note another instance of a worldly burden lifted from an anxious man's shoulders. Mr. E. O. of Moline, Ills., lost or mislaid the tax receipt to his home. The tax collector had failed to make the proper entry on the records of the office, and Mr. E. O.'s home was sold for so-called unpaid taxes. In this dilemma the unfortunate citizen consulted a medium, Mrs. Ita. She told him where to look for the needed paper. Mr. E. O. at once recovered the essential piece of evidence, and on the heels of it also recovered his home.

This specimen of hale and welcome piece of spiritual well being among men can be verified and seen in the Chicago Progressive Thinker for May 9, 1896. It can not be denied that the genius, the end, the aim of modern Spiritualism is, from first to last, the ever-ready helper in the well-being of man.

Colonel Ingersoll says, "Spiritualism has made no invention, enriched no art." These departments of human genius have not been overlooked. It has been reported that the Gatlin gun is the product of spirit suggestion or inspiration. The author of that invention so expressed it and stated it as a fact. I quote from memory. But such instances abound in countless numbers. Edison is a medium and witness with many others.

"Spiritualism has enriched no art."

The trouble with our eminent and genial opponent is, like those of the rest of us, his Spiritualistic knowledge does not reach quite far enough. There is a medium artist by the name of Straight whose fame, skill and artistic ability have been the theme of comment and of praise of the knowing ones for some years. He paints portraits, I think, under "influence" with surpassing beauty and likeness, but in an extremely brief space of time. There are, if I remember correctly, the Bangs sisters, who paint a "finished portrait" in one short sitting. So far as I know no artist ever did this before. These pictures are spoken of as rich and exquisite gems of the fine art.

Lastly, we call your attention to a record of thirty-odd helpful avenues of utility to man through Spiritualism and its varied instrumentalities:

1. It has proven man's continued life beyond the grave.
2. It has shown that man is a member of two worlds—earth and spirit.
3. It gives to him converse with two worlds.
4. It has abolished the fear of death.
5. It has overturned superstition.
6. It adds to our sum of knowledge.
7. It gives revised spirit wisdom and second thought.
8. It shows to us the faces of spirit friends.
9. It aids morality.
10. It aids civilization.
11. It detects crime.
12. It lessens crime.
13. It promotes justice.
14. It diagnoses disease.

15. It heals the sick.
 16. It prolongs life.
 17. It augments the love of life.
 18. It cures drunkenness.
 19. It cures the tobacco habit.
 20. It cures jealousy.
 21. It cures obsession.
 22. It has fed the starving in mountain snows.
 23. It prevents suicide.
 24. It teaches the evil of ill-will and revenge.
 25. It has located mines.
 26. It has revealed inventions.
 27. It foresees and prevents accidents.
 28. It finds and recovers lost property.
 29. It consoles the afflicted.
 30. It has set free 20,000,000 slaves.
 31. It cultivates the sixth sense—Intuition.
 32. It has discovered the planet Neptune.
- A. S. HUDSON.
Stockton, Cal.

FROM OUR FOREIGN EXCHANGES.

J. Bouvery, in *La Paix Universelle* (Universal Peace), published at Lyons, France, makes a warm appeal to the Spiritualists of every shade of opinion, Occultists, Theosophists, etc., to join in a congress at Paris in 1900, and among others cites the words of Jean Hoffman of Rome, uttered in 1889: "Ladies and gentlemen, it is a question of humanity, of our brothers, of our wives, of our children, of our family in short, for humanity is only a grand synthesis of the domestic fireside. Come, my friends, let us put aside all prejudice, abjure all error, all selfishness, and unite in universal spiritualist federation. * * * Spiritists, Spiritualists, Theosophists, Occultists, Theophilanthropists, Kabbalists, truth belongs neither to a race nor to a school; it is not limited by nationality, since its place is above all passion and above all political or religious character. It teaches us from the past, it directs us to the future; to the selfishness of the individual it will always oppose solidarity, love, brotherhood among nations." He also adds some words from Leon Denis, who is lecturing in France with great success in the cause of Spiritualism: "One last word, ladies and gentlemen. You know all these illustrious innovators, these heroes, these geniuses (Socrates, Jesus, Joan of Arc, all victims of clericalism of their time) have paid with their blood, with their lives, for the great glorious missions. Our times are less cruel. (Ah, if clericalism were only master!) However, we have all been subjected as they were to the fire of ridicule and sarcasms, we have all been spit upon, pointed at with the finger of scorn as if we were fools. Ah, well! May these experiences, these evils undergone in common, may these combats delivered for the same cause, a holy and noble cause, become between us the bond of a sacred fraternity; may they cause us to shun quarrels and divisions in our ranks; may they unite us in the grand march to reach a noble purpose." It is necessary to realize these wishes, these appeals, inspired as they are by what is of the purest and greatest, the love of truth and humanity.

Der Fuhrer is the title of a German publication under the control of Theodore Mehrtens, Milwaukee, Wis., appearing on the first and fifteenth of each month. It is well edited and is an honor to the editor and publisher. A recent number contains an article by the venerable Theo. Hansmann on Spirit Photographs, and by Herman Handrich on some of his experiences and one especially notable being a sermon on Spiritualism by Rev. P. Ilgen, in the Church of the Holy Ghost in St. Louis, which is quite as ardent an argument as the most enthusiastic Spiritualist could desire. The publication deserves the patronage of the German Spiritualists in full measure.

CORRESPONDENCE

The New State Organization.

ECHOES OF THE CONVENTION.

The state convention of Ohio Spiritualists week before last in Columbus has made a more profound impression on the people in general than anything of the kind has ever done in which Spiritualism has figured as a whole. It not only astonished the natives of Columbus, but carried its effect to all parts of the state. In many instances the grandeur of the affair did not dawn upon the participants until it was all over. For the time being it was like a sweet dream, the realization of which came later. Then it occurred that something had been done which was heretofore thought an impossibility. Spiritualists simply did not know their own power or abilities. Perhaps it is well that they did not. It gave the higher powers an opportunity to guide them, and thus they built wiser than they knew.

So far we have heard nothing but cheering reports from those who attended the convention, and notably from those who aided in its effectuation. They assert that the news which had preceded them already made the hearts of the waiting ones glad, but increased their joy tenfold when the news was brought to them direct. Many now wished they had not prophesied—not because of unwillingness, but because they feared to hope for so grand an outcome. Now they are ready to aid it for fear of losing what has been gained. This is the right spirit that should guide every one, and with very little effort on the part of each great results can be attained. The people are ripe for Spiritualism all over the state, and with the plans held by the board Ohio can be made the "banner state" in the spiritualistic movement. Many pledges have already been made to push the work, and it behooves others now to come forward and add to these pledges.

The banner which crossed the principal street of Columbus, announcing the convention and place of meeting, was fifty feet long, and had four-foot lettering on it—said to be the largest of its kind ever flung to the breeze in a crowded city and solely appertaining to Spiritualism. It extended from the main entrance of the Board of Trade on Broad street across to the capitol grounds—the widest street in the city. It was the most conspicuous object on that block and in sight of the capitol building, the postoffice, the city hall, the Y. M. C. A. building, The Press office, the principal hotels, and the capitol grounds, to which every stranger in the city wanders who has but a few hours to pass in Columbus. It might fairly be estimated to have been viewed by at least a hundred thousand people. Spiritualism could not have been better advertised for the four days the banner hung there.

The consensus of opinion aent the speakers at the convention agreed in the main with that already expressed in these columns, and thus we can not add much except to say that all were pleased and wished that the opportunity were offered them oftener to listen to such an array of talent bunched in one bouquet as on this occasion. "Concentrated sweets poured out upon a hungering multitude" was one of the baptisms given to the speechmakers, and to which none would withhold their "amen." But it is to be hoped that this was only the beginning of the shower which is to spread all over the

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LETTER FROM DELL HERRICK.

state in the near future. A little "concentrated" effort will bring more of these "sweets," which effort should consist in the immediate alliance of all the local societies to the state association. The sooner this is done the sooner the work can begin, and Spiritualism receive the recognition it is entitled to. Let no one go to sleep over this, but act at once.

OHIO SPIRITUALISTS

Are justly elated over the progress made by them during the past few weeks. By their good judgment and co-operation a solid state organization has been formed. When men "combine" for a "common good to all," then we have greater hopes of a brighter future.

It is too soon after the organization to submit the plans upon which the forthcoming crusade is to be carried on, suffice it to say that the executive board of the state association are now at work on the contemplated procedures. In due time they will be presented through correspondence and the Spiritual press. Until such time of announcement the only persons that are authorized to solicit aid, pledges or monies are the members of the board viz:

Hon. E. W. Bond, Willoughby.
Dell Herrick, Lake Brady.
Carrie Firth-Curran, Toledo.
C. W. Taylor, Columbus.
J. D. Arras, Columbus.
J. E. Bruner, Cincinnati.
W. H. Myers, Hoaglin.
Abbie L. Pettingill, Cleveland.
Elizabeth Coit, Columbus.

The Ohio Spiritualists' association was not organized to pose as a mere figure-head in the organic movement of the cause of Spiritualism. It was organized for business. Will the Spiritualists of the state support the movement? Of course they will. Let time fulfill the prophecy.

Speakers and mediums are requested to send in their names and addresses. Further information later on. Fraternally,
C. W. TAYLOR,
Sec. Ohio Spiritualists' Association.

NEW YORK STATE SPIRITUALISTS

Friends: New York now has a state organization and you are urged to sustain it. Those who are not members of a local society can become members of the state association by paying an annual fee of one dollar, which entitles the member to a vote in the annual convention. Spiritualist societies are requested to become chartered by it, the fee for which is five dollars. Societies having charter from the N. S. A. are admitted without cost. We trust there will be an unanimity of action on the part of societies and the people to carry on the work so well begun at Syracuse. Send in your applications to Herbert L. Whitney, secretary, 953 Madison st., Brooklyn, N. Y.

FRANK WALKER,
Pres. N. Y. S. A. S.

KANSAS CAMP MEETING.

The Leavenworth County (Kan.) Spiritualist association will hold a Mid-Summer camp at Forest park, Ottawa, Kan., from July 8 to 13, inclusive. Celebrated speakers and mediums will be present during the term. Good board will be furnished at the dining hall for \$2 for the term. About 150 cots, with bedding, will be furnished free, to those wishing to stay through the term, if application is made to Matt Semple, Ottawa, Kan. It is recommended that those who can, bring blankets and bedding. For circulars address T. C. Deuell, Wallula, Kan., president; Isaac Farley, Melvern, Kan., vice president, or H. A. Emerick, Wallula, Kan., secretary.

AN APPEAL TO THE SPIRITUALISTS OF THE STATE OF NEW YORK.

The first act of the board of trustees of the New York State Spiritualist association was to appoint E. W. Sprague state missionary and organizer, and he has been doing a grand work since the Syracuse convention, holding one or more meetings daily, assisted by his wife; and has succeeded in organizing three societies and sent their application for membership in the state association.

Brother Sprague and wife go to Michigan June 1st, where he is to take charge of Banksen's Lake campmeeting the entire month. During the remainder of this month he is open for engagements.

Fellow Spiritualists of our Empire State, can we allow our brother's usefulness to the cause and our new association to be lost for want of a field to labor in?

We should have a good local society in every section of our state, and our organizer, Brother Sprague, is just the man to do the work for you. I can heartily recommend both him and his wife as most excellent test mediums, and his terms are most reasonable, viz: railroad fares, entertainment, a suitable hall and the collections.

The season of 1897, which extends from June 27th to Aug. 29th, will be no deviation from former seasons in respect to quality of talent. Moses Hull opens the camp June 27th, followed by Hon. O. P. Kellogg, Mrs. Carrie E. S. Twing, Lyman C. Howe, Mrs. Anna L. Robinson, Hudson Tuttle, Mrs. Emma Rood Tuttle, Dr. F. Schermerhorn, Mr. Dunnican and others. We are negotiating with prominent test mediums and have already secured Mrs. M. J. Crilly. All phases of mediumship will be represented on the grounds.

Mr. Charles Thomas of Cleveland is the president, and C. P. Hopkins of Ravenna, general manager, to whom all communications should be addressed via Kent, O.

Come one, come all, and enjoy the beauties of charming Lake Brady.

DELL HERRICK, Chairman.

MISSOURI STATE ASSOCIATION.

At the annual delegate meeting of this association recently held in Springfield (its present headquarters), the following persons were chosen as its executive board during the ensuing year: J. M. Bell, president; J. M. Allen, secretary; E. R. Huxley, treasurer; John T. Shank, first vice president; S. C. Mills of Monett, second vice president; Mrs. Amelia L. Andrews of Liberal and Miss Cora M. Carpenter of Hannibal, trustees for one year; J. M. Mitchell and F. J. Underwood, trustees for two years, and Mrs. L. N. Eckas and Mrs. L. C. Hawkins, trustees for three years.

This association was incorporated under the laws of Missouri Feb. 16, 1891. It is legally empowered to charter branch societies, to ordain properly qualified persons as ministers of the gospel of Spiritualism, to license mediums, and to perform any other functions appropriate to a religious state body. It is itself chartered also by the National association, which secures representation in the national conventions to each local branch society in the state of Missouri without the necessity of said chartered branches procuring a charter from the National. It is desired to canvass the state thoroughly; organize and charter additional branches; maintain a bureau of information between places desiring a speaker and speakers desiring a place; develop a missionary fund, etc. All Spiritualists in the state interested in bringing Missouri to the front should put themselves at once into immediate communication with the state secretary, enclosing stamp.

J. MADISON ALLEN, Sec.

Prof. Hagaman, who professes to know something about Spiritualism, has been telling the people of Michigan how he regards it. Among other endearing terms he called it a "damnable heresy," "a pirate," "a highwayman," etc., "to rob Christians of God's plan of salvation." We believe Mr. Hagaman once professed to be a Spiritualist, and either got obsessed by the spirits of his own imagination or found no followers to take his version of it, and thus was lifted out of the ranks of Spiritualism into another heaven where listeners to such language are not wanting. But Mr. Hagaman has not been the only one who has stumbled into this folly. The fate of such so far has been a degradation to what they would consign others, as if nature took delight in showing a man how to reform by his own philosophy or in making him eat his own words, as it were. Unkind feelings never build; nor do they injure the cause combat. But they do injure the combatter, for they are reacking in comparison to their impulse or volume, and drag their creator down by their own volition. In other words, he prophesies his own fate or seals his own doom.

The Salvation Army of St. Louis, recently, burned His Satanic Majesty in effigy. Fighting the devil with fire is an old adage among soul savers. We would suggest that it had been better to put him on ice.—St. Louis Medium.

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NEWS NOTES.

Joseph Jefferson is a Spiritualist. Maggie Gaule is in Pittsburg, Pa. Mrs. L. A. Roberts is in Grand Rapids.

Professor J. J. Watson has removed to Boston.

F. N. Foster, the spirit photographer, is in Milwaukee.

Oscar A. Edgerly is lecturing in Massachusetts towns.

Mrs. C. C. Bacon is lecturing at North Amherst, O.

W. J. Colville leaves for England on the 1st of June.

Effie I. Webster gave tests in Lynn, Mass., last Sunday.

W. J. Colville has been lecturing at Atlantic City, N. J.

E. W. Sprague goes to Bankson's Lake camp for June.

Mr. E. F. Jay-Bullene has been lecturing in Florence, Colo.

C. V. Miller is holding materializing seances in San Francisco.

Miss Lizzie Harlow will be in Leominster, Mass., May 30th.

The Brooklyn, N. Y., Fraternity hall services close on the 24th.

Last Sunday Mrs. Sarah A. Byrnes spoke at Waltham, Mass.

Mrs. Kate Heusman is a rising medium on the Pacific coast.

Greenwich, Mass., has J. Frank Baxter booked for June 6.

Covington, Ky., contemplates building a Spiritualist's church.

A new Spiritual society has just been organized at Cortland, N. Y.

John Brown, "the medium of the Rockies," is now 80 years old.

The friends at Sherman, Tex., have organized for permanent work.

Mrs. R. S. Lillie is still lecturing to the Pacific coast Spiritualists.

A. E. Tisdale's present address is 547 Bank street, New London, Conn.

Worcester, Mass., claims Edgar W. Emerson for the Sundays of June.

The N. S. A. has issued fifteen charters during the past three months.

Mrs. G. Partridge has removed to 54 North Fifty-second street, Chicago.

The Summerland, Cal., campmeeting begins July 18th and closes Aug. 8th.

The Chesterfield camp opens July 22 and closes Aug. 16. Particulars later.

F. A. Wiggin gave the V. S. U. of Boston a benefit seance on the 14th.

L. V. Moulton is serving the Unity Spiritual society of Grand Rapids, Mich.

Mrs. J. K. D. Conant will be in Lawrence, Mass., on the 23d, 30th and 31st.

Last Sunday Mrs. Julie E. Davis of Somerville, Mass., spoke at Lynn, Mass.

Mrs. Sarah Wilder Pratt of Chicago lectured in Cincinnati Sunday before last.

Mrs. Lora Holton is in Chicago. She is stopping at 164 North Harding ave, 2d Flat.

Mrs. A. E. Sheets will be with the Owosso, Mich., society the balance of this month.

Juliette Yeaw is at Leominster, Mass., serving at the bedside of her sick mother.

The First Spiritualist Ladies' Aid of Boston held memorial services on the 21st inst.

P. L. O. A. Keeler has gone to Washington, D. C. His address there is 905 H street N. W.

Bro. H. L. Suydam entertained Mr. and Mrs. Kates during their recent stay in Geneva, N. Y.

Thomas Grimshaw has been lecturing to St. Louis people on the "Molecular Hypothesis."

The California Union campmeeting takes place at Trestle Grove, Oakland, from June 6 to 27.

Dr. W. S. Eldridge is in Portland, Me., open for engagements. His address is 72 Brown street.

Fremont E. Wood and Nan Wilkerson Wood, occultists, have opened an office in Denver, Colo.

Mrs. John Lindsey is a rising medium among the West Side Spiritualists of Grand Rapids, Mich.

Mr. D. A. Herrick has been selected as the chairman of Lake Brady camp for the coming season.

The Bankson Lake campmeeting begins June 28. Address L. Fellows, Lawton, Mich., for circulars.

Rev. W. C. Bowman is still an active worker in the cause. He is at present lecturing at Los Angeles, Cal.

Mrs. Fannie Treworgy of Fall River, Mass., addressed the Fitchburg, Mass., Spiritual society, last Sunday.

Spiritual meetings are being held at Firemen's hall in Onset, Mass., with Mrs. S. M. Thomas as medium.

Frank Talton writes that a society has not yet been organized at Moravia, N. Y., but will be in a few days.

Mrs. G. M. Chapman has been presenting some successful phenomena before Brighton, Mass., audiences.

Mrs. Ada Foye lectures and gives tests every Sunday afternoon and evening at 77 Thirty-first street, Chicago.

Dr. Rothermel returns to the mountains in June. Till then he may be addressed at P. O. Box 69, Omaha, Neb.

J. J. Hopkins attends to the spiritual wants of the Unionville (Mo.) people through clairvoyance, typewriting, etc.

The N. S. A. accepts contributing members. A hint to those who can not reach it through a local organization.

Mr. B. O. Flower of Brookline, Mass., is about to edit a new reform magazine similar to the Arena, his former child.

John W. Ring, the new secretary of the Galveston, Texas, local organization, may be addressed at 1913 Ave. L, that city.

The Connecticut state convention of Spiritualists at Willimantic on the 1st and 2d insts. proved a grand success in every way.

Miss Amanda Bailey, musical director of the First Spiritual society of Salem, Mass., gives a benefit concert on the 30th inst.

George H. Brooks, the lyceum organizer, has just brought another one of these useful institutions to life at South Bend, Ind.

Oscar A. Edgley will be at Niantic, Lake Pleasant, Queen City Park, Vicksburg and Devil's Lake camps during the coming season.

The California State association has its headquarters at 2096 Market street, San Francisco, Cal., where the board meets semi-monthly.

Mrs. Florence White may be addressed at 284 Boylston street, Boston. Her recent engagement at Berkeley hall was very successful.

Mrs. Josephine Ropp of Cincinnati, accompanied by Mrs. Maggie E. Hardinge, will go south May 31, to be absent during the month of June.

Grace L. Parkhurst of Springwater, N. Y., recommends Dr. Buchanan's latest work, "Primitive Christianity," to all progressive thinkers.

Frank E. Mason addressed the Brooklyn Fraternity of Divine Communion on the 9th inst. His subject was "The Possibilities of Man."

Any well-recommended lecturer and test medium desiring to go south may communicate with A. A. Kunkle, 900 Houston street, Fort Worth, Tex.

Portland, Me., has a new society known as the First Spiritual society, and meets in Orient hall. Mrs. C. H. Clark delivered the opening address.

Among the recent deaths in our ranks are Edna Sutherland of Evansville, Ind., Daniel Sears of Noank, Conn., Arthur E. Crowell of Dexter, Maine.

Franz Joseph is a newly developing medium among our German friends in Chicago. Oscar Radesey of 513 Larabee street conducts the circle in which he sits.

Edward K. Earle leaves California June 1 for the east. Will visit Cleveland, Columbus and Cincinnati en route. He is a platform test and slate writing medium.

James G. Clark, the poet-singer, who has been very ill, is slowly recovering, and wants the sympathy of his friends as an aid. He may be addressed at Los Angeles, Cal.

Syracuse has a new society with the following officers: Dr. E. F. Butterworth, president; Mrs. M. H. Cowan, vice president; Miss Otyce, secretary; H. E. DeVoe, treasurer.

Mrs. Emma Poncher of Henderson Harbour, N. Y., has, after a year's sitting, succeeded in obtaining materializations, much to the delight of the friends in that vicinity.

Mr. J. C. F. Grumbine will be at home during June for class work. Address 7820 Hawthorne avenue, Station P, Chicago, Ill. He is at present lecturing in Princeton, Mo.

Dr. Magooon has just closed a successful engagement at Omaha, Neb. The doctor was ably assisted by his wife, and followed Mrs. Annie Wagner in her comforting spirit tests.

Wednesday evening the Arthur Hodges society of Lynn, Mass., gave an entertainment at 33 Summer street. Music, recitations, tests and remarks constituted part of the program.

It is F. G., not E. H. Tuttle, who is connected with the Banner of Light, as mentioned in this column recently. F. G. does not claim to be a medium, but one of the best or men for all that.

Texas Spiritualists are in high glee concerning the recent success in organizing a state association. They seem to have been actuated by the same spirit of unity to this end that the Ohio Spiritualists were.

J. M. Darey of Xenia, Ind., writes that among the good mediums enlightening the people in that section recently were Mr. P. A. Stevens, Mrs. Hibberts, Mr. Jesup, and their own president, Mr. George Day.

Mr. W. H. Banks of Boston has resigned his position as clerk of the Veteran Spiritualists' union on account of his removal to New York. Mrs. J. S. Soper, assistant editor of the Banner of Light, now fills the place.

The St. Louis Spiritual Medium has reappeared on the horizon of journalism, and will once more throw its effulgent light in the dark corners of earthdom to the delight of seekers after truth and reformers generally.

At the annual meeting of the Galveston (Tex.) Spiritualist society the following officers were elected: H. A. Landes, pres.; Mrs. G. E. Wilson, vice; J. W. Ring, sec. and treas., and G. A. Wilson, A. Olson, Mrs. J. E. Lester, trustees.

Among the prominent speakers at the recent meeting of the Massachusetts State association were Dr. George A. Fuller, Dr. J. R. Root, J. B. Hatch, Frank Walker, Mrs. Annie E. Cunningham, Mrs. Ida Whitlock and Mrs. Sarah A. Byrnes.

Mrs. Carrie A. Nick, who was recently arrested in Milwaukee for a legitimate use of her mediumship, has been acquitted by a jury of the people, who

believe in a higher liberty than the municipality of Milwaukee is willing to accord its citizens.

Among the most notable who have been serving the Spiritualists of Lynn, Mass., were Mrs. Abbie N. Burnham, Mrs. de Caird, Miss Nellie Odum, Mrs. S. Phillips, Miss Grace Vincent, Mrs. Cross, Mrs. V. Goodwin, Mrs. Burnham, Mrs. M. K. Hamill, Mrs. Carrie Bishop, Mrs. Alice Lefavour, Mrs. E. C. Herrick, Mrs. N. J. Willis, Mrs. Lizzie D. Butler, Mrs. Lena and Elsie Burns, Drs. Furbush, Ronseville, Murray, Pierce, Warren, Sheppard, Professors Frank Neate, W. H. Thomas, J. M. Kelty, T. H. B. James, Miss Isabel Hancock, Frank Heath and A. J. Sweetzer.

MORAL HEALTH.

The civilization of today is but the foundation of the spiritualization that is to come hereafter. The divine element which is inherent in the race and its individuals is constantly at work, and God is continually energizing through the universe for his own ends and purposes. Man is meant to be happy. There are degrees of happiness—physical and intellectual. The healthy man is a happy and useful man.

A celebrated divine once observed, "Brethren, you are as much responsible for the health of your bodies as you are for the salvation of your souls. It is our duty to cultivate our thinking and reasoning faculties, and also morality. The world is full of blots and stains on our municipal, political and social life, against which we say nothing for fear of endangering our own interests. Where would Christianity be today if the earlier Christians had taken that view? At least they set us one good example. They had the courage of their convictions, and said what they believed."

It is also necessary to cultivate our spiritual natures, to foster a love of truth, love, wisdom and our higher parts and aspirations. They sweeten life and bring more sunshine into it. The spirit is the supreme factor in the conditions of existence. The spirits are closely concerned with the conditions of our existence, and the reason gives a new beauty and value to Spiritualism. The spirits were once our own flesh and kindred, and are doing their best to increase the happiness of those left behind. Death has not destroyed one single attribute of their natures, and because they are human still, out of the depths of their divine humanity they have moved to come to us that we may be happier in this life than they were, that our conditions may be better than were theirs, and to give us some encouraging idea of the life and the world to which we are journeying.—J. J. Morse.

No man is beaten until he gives up. To stop trying is the only defeat. Many owe success to the fact that they never know when beaten.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's.

Moral: Avoid dyspepsia by using

**Ayer's
Cathartic Pills.**

THE OCCULT.

RELATION OF MAGNETISM TO SPIRIT MANIFESTATIONS,

AS EXPLAINED BY AN ADVANCED SPIRIT.

P. F. de Gournay.

The investigators who tried to explain the phenomena of Spiritualism by attributing them to magnetism were not far from the truth; their mistake was that they ignored the magnetic influence of the spirit, the true agent of the manifestations, and saw only that of the sitters, which plays only a subordinate part.

Magnetism, variously and improperly called mesmerism and hypnotism, is as old as the world; it is the means by which we establish communication with mortals, as, combined with electricity, it is the means by which the relation existing between the millions of worlds in the stellar system are maintained and the motions of every celestial body are governed and regulated.

If you reflect that the magnetic fluid is universal and exists in every living being, and that we spirits have fluidic bodies, you will understand better what I am going to say. As you well know, man is a trilogy, consisting of an immortal soul, a spirit or spiritual body, and a physical body. The spiritual body is formed by magnetic attraction and is fluidic. It partakes of the imperishable nature of the soul, to which it becomes indissolubly attached after its formation, but, intimately connected with the body, it shares in the imperfections of the flesh until these imperfections are obliterated through endeavor of the soul leading to unfoldment.

This fluidic body permeates the whole physical body, of which it is the vital principle; the fluid radiates from the physical form, incasing it, as it were, in an invisible envelope of more or less thickness. It is this which is called the aura. The more or less purity of this magnetic fluid reveals to a clairvoyant's eyes the true character of a person. This explains why we say that on your arrival in the spirit world you will be seen as you are—that your spirit body carries the record of your good and bad deeds. At the disintegration of the body the aura is contracted and forms the outer covering of the spirit, preserving the human form.

Any one who is sensitive and observant can form an opinion, generally correct, of another person's character, and for that matter of the character of a communicating spirit. Some auras are repellent; others are attractive, very magnetic, as the saying goes. The sympathy you feel at first sight for another person is the magnetic attraction of like to like. If a person so attracting you should turn out to be unworthy you had better examine your inner self closely; there must be in you some evil tendency which led to the sympathy.

If people knew they need not wait until they go to the spirit world for their true character to be read; they would lead better lives; and they who are striving to unfold spiritually would be spared much misery if, using their observing faculties, they were more careful as to whom they give confidence. The magnetic aura is an unimpeachable witness; it bears an indelible record; it is a power for good or for bad, for its influence is felt by all who approach it.

The spirit who, in earth-life, has fought and conquered the evils inherent in human nature, has purified and refined his magnetic fluid in the ratio of his victories. According with his degree of advancement will be the na-

ture of the influence he brings to bear on the mortals he approaches.

As compared with the spiritual fluid of a spirit, that of mortals is a crude though powerful agent. The name animal magnetism expresses well its nature; most animals possess it; its action is limited to matter animate or inanimate. Hence physical phenomena may be produced by man's magnetic power. The intelligence which accompanies the phenomena is the work of the spirit.

You may sit around a table and put it in motion by laying your hands lightly upon it; you may even move objects without contact by magnetic force, impelled by the will. You can not give them intelligence. In all physical phenomena we utilize the magnetism of the sitters, subduing it to the action of our own spiritual fluid. Thus we require the co-operation of the sitters, or, in default of that, the assistance of less advanced spirits, whose magnetism has still much of the terrestrial. An advanced or missionary spirit has to do only with souls; he uses his refined fluid to a better purpose than moving pieces of furniture.

The condition of a medium under control is similar to that produced by the artificial somnambulism of magnetism. The somnambulism may be partial or complete; when complete, the somnambulist, like the medium, is thrown into a trance; he ceases to perceive by the senses; volition is annihilated; mental and physical action is mechanical, subjective to the will of the magnetizer.

The magnetizer may soothe pain, or even cure disease, by giving of his healthy fluid to his patient; he may even, when the magnetic rapport is established, divert the patient's mind from his disease and cure him by suggestion. If his patient's fluid is sensitive the magnetizer may throw him into the somnambulistic state and the patient will hear his voice to the exclusion of all other voices, and even hear, or feel, his unuttered instructions and obey them.

The magnetizer may impress his somnambulist while out of sight and hearing; he may cause him to visit distant places and describe persons and things. The action of the senses is suspended, the spirit of the somnambulist is disengaged of physical hindrances; the phenomenon of clairvoyance takes place; but the somnambulist's clairvoyance only extends to objects pertaining to the earth-world. With the medium under spiritual magnetic influence it is different, for the wonders of the spirit world are disclosed to him; he may be taken in spirit to the other spheres or worlds, see and converse with decarnated spirits, and be for the time, as one of them. He may voice or write his guide's thoughts in the most sublime language; he may read the secret arcana of spirit and prophesy future events.

In both cases it is a superior psychic force subjecting the mind and will. Against the abuse of this force man has reason, whose flame is never obscured but by willfulness, and conscience, which never fails to sound the alarm. You should never abdicate your will unconditionally.

An important difference between the effects of animal magnetism and those of the spirit's fluid is that while after repeated treatments the patient becomes excessively sensitive to the fluid of the operator, the rapport between them having become perfect and durable, he is (generally, if not invariably), impervious to the fluid of other operators, whilst frequent communion with the spirits renders the medium sensitive to spirit influence from whence it may come. He is saturated with fluid and therefore easily controlled. Confusion in the mind of the medium is often the result of promiscuous communing; this accounts

for many mistakes and incorrect tests (if the medium possesses that phase); the more so that the medium's mentality is an ever-present factor—unless it be a case of complete trance. He unconsciously, perhaps, undertakes to connect and complete often contradictory impressions, as when, half awake, you try to connect the broken ends of a dream and to give it some meaning.

Mediums there be who, owing to this too frequent communion, are so to speak, in perpetual rapport with the spirits; they converse with them at all times, familiarly, under all circumstances, and on all subjects. This practice, pleasant though it seems, is not without danger. The spirit addressed may not be present; he may answer, though far away, but he may also not choose, or be able to do so; in that case the answers may come from some unscrupulous spirit or from the psychic's subconsciousness. We must remember that these conversations are carried on in the thought-language of spirit and in the mysterious precinct of the brain; the physical senses of sight and hearing are not enlisted to detect deception.

More people are self-deceived than are deceived by spirits.

The danger is still greater if the psychic is inclined to ecstasy, or, having been initiated to some of the arcana of the spirit world, is too eager, ambitious of further revelations, instead of waiting patiently the guide's invitation. It is then imagination is apt to lead one astray, and false impressions may be created which it will be found difficult and painful to eradicate.

Again, however great one's confidence in the guides, unless he is trained in the exercise of self-control and a cool judgment, one can not be perfectly sure of the identity of the communicating spirit. A careful study of the character of a spirit's teachings and a close observation of the impressions produced by his magnetic influence, together with a critical examination of his own tendencies, are the means by which the unfolding psychic will avoid much possible misery.

An evil-minded, corrupt mesmerizer is dangerous; he may abuse the confidence of his patient and lead him to do him great harm; on the other hand, somnambulists in the waking state have falsely accused their magnetizer of gross offenses while they were in the magnetic sleep; they had, unknown to themselves, a secret tendency to evil, which led them to imagine those acts and believe them to have actually taken place.

The same conditions apply to the magnetic influence of spirit. How shall we guard against the dangers?

If the teachings of your guide have always been elevating; if they have awakened in you only pure thoughts and noble aspirations, a change in his language should warn you that you have to do with an imposter or that you are deceived by your own evil tendencies. Your ambition, your self-conceit, as well as a deceitful spirit, may have led you to form extravagant illusions. In either case the remedy is imperative; break off the rapport and avoid all repetition of the experience.

Your sensations should be another guide to detect deception. The approach to your aura of a pure spirit, like that of a pure-minded, magnetic person, causes a pleasant impression, never a disturbing emotion. It may be compared to a gentle, refreshing breeze, soothing and calming. If, at the approach of a spirit, you feel an emotional agitation of the heart, an attraction almost human in its effect, if, above all, you receive endearing thoughts, appeals to your affection, from the spirit, you are the victim of an arch deceiver, unless, indeed, some latent germ of evil in yourself has caused the delusion.

It goes without saying that these re-

marks do not apply to communion with the spirit of one of your loved ones—a husband, a wife, a mother or daughter. Then you can not be mistaken in your feelings.

As the true magnetic healer, actuated only by the love of good, pursues his sacred mission, relieving pain and restoring health, without disturbing the peace of his patient, so the missionary spirits use their magnetic power only to uplift the soul, to inspire it with the noblest aspirations, to illumine it with the light of divine truth. They bring peace, not trouble.

The mortal who strives, by self-knowledge and self-culture, to prove worthy of such spiritual protection, will walk among his kind a shining light, radiating a refined magnetism which will draw to him the noble, the pure, the good; and his name shall be blessed.

AN INTELLIGENT MANIAC.

Recites Poetry and Greek and Latin Classics.

Ebenezer J. Owen, who says he is 24 years old and belongs in Darien, Conn., and is a student at Dartmouth college, is in the insane pavilion at Bellevue, says the New York Sun, and Superintendent Murphy and Dr. Roberts declare that he is the cleverest crazy man that was ever confined there. He was sent there on Friday morning from the Essex Market court for observation and the doctors have not yet declared that he is out of his mind.

When he was admitted he had two harmonics in his pockets. He soon demonstrated that he could use these with great skill, and he astonished the nurses, patients and doctors with his playing. Then he began to whistle. His whistling was as clever as his playing. Then with a combination of his lips and fingers he began imitating the calls of birds until it seemed as if all the feathered songsters of our clime were present. He seemed to entrance the patients and three violent ones who could scarcely be controlled in any other way have proven to be especially susceptible to his musical charms and are quiet when he performs.

His cleverness does not end with his music-making abilities. He recites poetry and the Greek and Latin classics, and, besides this, gives a variety sketch all by himself. A curious feature of this is that he simulates a crazy man in the windup of the sketch.

The sketch begins with his personation of an Irishman who keeps an intelligence office. Then he personates women of different nationalities coming in and applying for places as servants, and he gives the conversations between them and the Irishman.

Finally the Irishman grows desperate, runs his hands through his hair until it stands on end, and, seemingly growing crazy, drives all the women out of the office.

Owen is tall and has long hair, which curls up just clear of his shoulders. He calls himself the "Boy Orator."

HYPNOTIC.

The bill that will be introduced in the St. Louis city council will require all practitioners of hypnotism to be qualified physicians of standing in the community and a penalty will be imposed upon all who practice or profess to practice the art, unless they are licensed to do so by the board of health. This will put a stop to hypnotism as a parlor game and destroy the occupations of hundreds of persons who employ it for various experimental purposes.

All the mysteries of nature solved by taking in the contents of the Psychometric Dictionary,

THE UNHAPPY SUICIDE.

THE HAUNTED PRISON OF SAN RAFAEL.

There is a mystery of genuine importance at the Marin county prison in San Rafael, Cal. That the wraith of a suicide visits the scenes of his self-destruction admits of no doubt of the statements of a score of prisoners and others who have seen it are to be credited. The man was William F. Argo, and among his latest visitations was that upon which a female prisoner named Annie Kehoe was badly frightened.

The treasurer of Marin county, Mr. J. F. Fallon, tells the story of the suicide of Argo, which occurred when Fallon was under-sheriff.

Argo was arrested for burglary committed at Ignace, in Marin county. He was brought to the county jail in San Rafael on the 11th of November, 1889, and remained in jail for some time. He keenly felt the disgrace, and on the morning of Dec. 9 of the same year he was found hanging in his cell, dead. He had ripped up his bed and with the strips of cloth thus obtained made a stout rope, which he passed through the opening in the top of the tank cell, which served as a ventilator. Putting the loop around his neck, he raised his feet from the floor and was slowly strangled. There he was found by the sheriff's deputies in the morning.

Since that time the cell has been haunted. Annie Kehoe's terrible experience when she saw the visitor staring at her in the darkness terrified her in the same manner as it has affected others. The mystery is unexplainable, and even those in charge of the jail say that the place is really haunted. The prisoners in each instance have given the same description of the midnight visitor. A thorough inspection of the cell was made, but nothing that could throw any light upon the mystery could be found. In order to pass into the tank one is compelled to go through five iron doors, and there is no possibility of the strange appearance being the work of any person bent upon mischief.

THREE BODIES.

Man is essentially a living soul, for although we see the body decay before our eyes, the soul does not perish, but lives on, a ray of that divine spirit which broods over all and of which the universe in its physical aspect is but a materialization.

The human soul has three embodiments, a mental body, the immediate garment of the soul; the astral body, the seat of feeling and emotion, and the physical body, the soul's material aspect and the seat of action. This mental embodiment vibrates with every thought which passes through the brain and sends out waves of thought which transmit thought to thought and enable one soul to come in contact with another. This is the explanation of the many strange phenomena by which friends are known to have communicated when their physical bodies were separated by leagues of distance. If their souls are in accord, their mental bodies vibrate sympathetically, and thus that which is in the mind of one is transmitted over these thought waves to the other. When one friend is in a state of mental distress the other may calm and soothe him by the gentle sympathetic action of his mental processes, transmitted by these far-reaching thought waves.—Annie Besant.

Get Arthur F. Milton's latest book, the Psychometric Dictionary.

FORTY YEARS OF THE SPIRIT PRESENCE OF A BROTHER OF MRS. LYDIA ANN PEARSALL.

When facts of spirit manifestation are given, no matter how remarkable they may be, many persons will say: "That may be true. We do not dispute your word; but it might have been deception, or it all might have come from some peculiar mental condition or rapport, some mind-reading or clairvoyant faculty, without any spirit presence or any intelligence beyond that of some one present or near." We need not be surprised or troubled by such suggestions when we think how utterly the ordinary modes of education and habits of thought ignore the nearness of the spirit world—shut it off, as with triple walls of brass, from our daily life. Spiritualism is shattering those brazen walls, and priest and people mistake the clang of the broken fragments for the noise of demons.

We must bear in mind, too, that men and women with no experience in spirit phenomena, and no thought of their significance, may well be critical and careful and raise many questions for us to answer. Every doubt that we can

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now they can be given as from her.

She told me that when she was a child ten years old she saw her brother, a few years older than herself, and who passed away in her infancy. He appeared as a young man; she seemed to know him, but he gave his name and talked about the family. All this seemed perfectly natural, and it hardly came to her childish mind but that it was her brother, in the body as when in life here. She had no fear or shrinking, hardly any surprise even, yet some feeling forbade her from telling it. So for years this went on, and these familiar talks with that brother, coming always when she was alone,

ble as himself with him, and they led her through some remarkable manifestations to prepare her mind and body for the task which she was pledged to them to perform. That task she did not seek or wish, but performed it faithfully, as her pledge to do so seemed sacred. For more than twenty years since that time she has, when required or impelled by these spirit friends, kept on doing their work, and has found satisfaction and benefit to others as well as herself, in this course.

To the last was that brother with her as naturally and really as ever, seen and heard as those of the household. "Thousands of times I have seen him and talked with him," said she.

Could this woman, highly esteemed and respected by church members as well as others in social life, have been under some hallucination all her life? Only the outline of her experiences is given. The details of the tests are too long and of too private a nature, but they confirm the reality of these spirit visitations.

Here we have, not a single phenomenon or a few facts, but an unbroken chain of proofs with no missing or defective links, no contradiction or conflict of testimony for some forty years, all pointing to the presence and influence of a spirit brother and of his friends.

G. B. STEBBINS.

TREASURE FOUND BY A DREAM.

The San Francisco Call of April 24 says that Feb. 15 a family at Bertha, near Portland, Ore., received notice that Mrs. Marriott's father had died at Marietta, O. The Call adds:

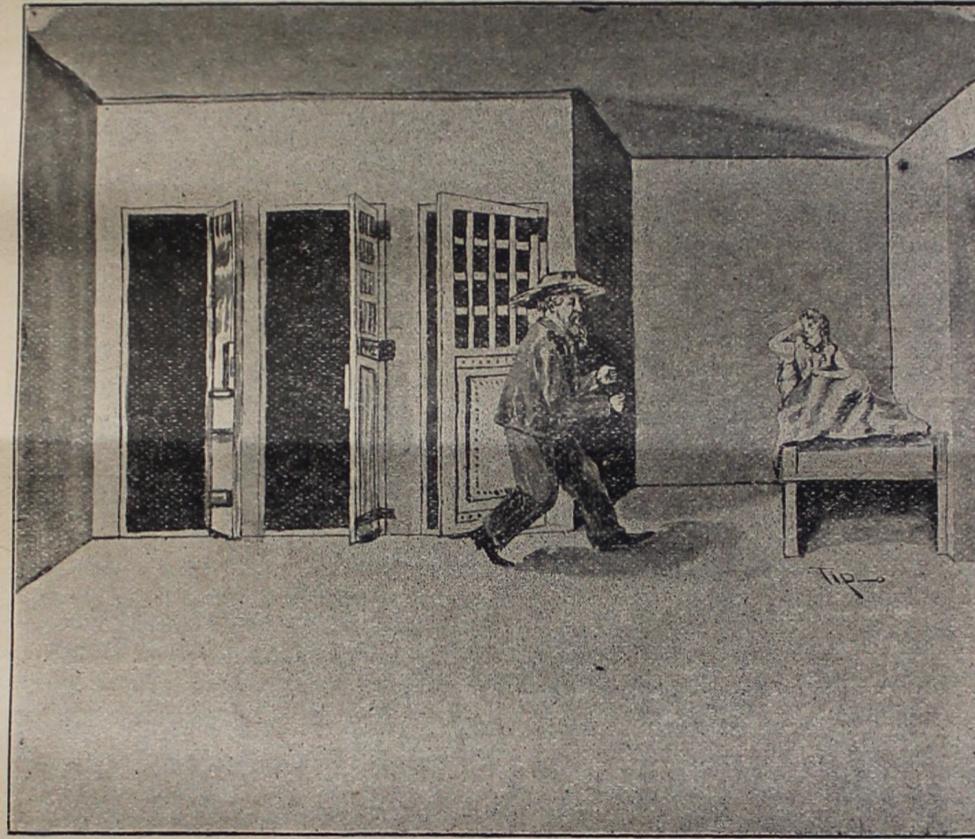
Five nights later Elsie, the eldest daughter, dreamed that her deceased grandfather appeared, and giving her a map of his place near Marietta, instructed her where to dig and recover his buried cash. He admonished her to delve for it in person.

Next morning the girl related her dream at the breakfast table, and to the amazement of the others, Mrs. Marriott stated that she had a similar dream the preceding night, with the exception that her father told her none but Elsie must unearth his buried money.

Just before the panicky times in 1893, Mrs. Marriott's father had considerable money on deposit in the banks, but when the crash came he frequently said that he had not lost a dollar. He had withdrawn his funds a month or two before.

Elsie returned to Ohio the middle of last month, and she and her brother Harold began an investigation. Elsie wrote that Harold had plowed over 20 acres of ground and struck an old coal-oil can at a depth of about two feet. It contained the money and bonds her grandfather had taken out of the banks. In all they amounted to \$14,000, of which \$10,000 was in gold coin.

The man who stops his paper because it contains something contrary to his views, is putting a premium on dishonest journalism, and is in part responsible for the results that accrue therefrom.



THE IMPRISONED SPIRIT.

fairly clear away is a help to these inquirers, and the task of their removal may be troublesome, yet it is a work given us to do, a duty not to be put aside.

All this when these seekers are fair and sincere, even if they seem too skeptical. When they are scoffing in spirit and set themselves against the truth, let them alone to "seek darkness rather than light," and let them bide their time for a better mood.

This comes up as introduction to a story of personal experience which may help to dispel doubts. Not once but many times, not for a day or a year, but for forty years, does this true story tell of spirit presence and guardian care.

Mrs. Lydia Ann Pearsall of Disco, Macomb county, Michigan, was widely known as a trance speaker, and held in loving reverence as a true woman, kind and helpful, both in her home on the farm and elsewhere. She had rare insight, sagacious judgment and a simple and persuasive eloquence, made effective by her sincerity. Few women were beloved as she was, few remembered as she is. It was my privilege to know her well for years, and to say a word at her funeral a few years ago. During her life she did not wish these experiences known, but

by day quite as often as at night—took place every few days, occasional tests as to family names and events being given. All this was a reality she never questioned, yet never spoke of.

At last, reaching womanhood and being a wife and mother, she was so ill that her life was despaired of. At the lowest stage of that illness, while lying on her bed alone, she felt a hand laid softly on her face and turned over to see the long familiar spirit brother. He said to her: "We can not have you come over here yet. You have long years to live on earth and much to do. At a future time, when your situation and other duties will allow, we have something for you to do, and if you will promise to do it we will help you."

The general nature of that future work was explained, she promised to act for the spirit influences, and her recovery was speedy and lasting. Years went on and Spiritualism came up. She was not an early Spiritualist. She knew her brother came often to her, and of late years others came with him, but these raps and the like she had no faith in.

At last, after over fifteen years, came the time for her to do what she had promised she would, and the faithful spirit brother came, others as visi-

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SPIRITUALISM AND THE CHURCHES.

There is something very suggestive in the attitude now being taken by many of the leading liberal Christian denominations toward Spiritualism. Most of them stand with reference to the essential facts and deductions of it in the same relation that a winged locust bears to its shell. A little more time and a few more rebuffs will bring them all out into the light, and the suggestive feature of the process is seen in the readiness of the newly fledged minds to adapt themselves to the immense change in their environment, and the strange assumption with which they regard the identity of their new life with the teachings of the old life.

A forcible reminder of this evolution is to be found in the conclusions of a prominent minister who was recently discussing the "Psychological Basis of Immortality" at a meeting of the New Hampshire Unitarian association. He said:

1. Psychology makes it clear that a man in his essential nature is a soul, or a spirit. This teaching is greatly strengthened by considering such strange phenomena as child prodigies, dreams, hypnotism, etc., which reveal the wonderful power and possibility of the human soul.

2. Psychology emphasizes the personality of the soul; shows that it is a unit, hence, probably imperishable.

3. Through the power of hypnotism it has been proven that a soul in the body can gain control of another soul in the body. By the power of telepathy it has been shown that a soul in the body can communicate with another soul in the body, even at a great distance. Hence, it is seen to be possible for a soul out of the body, if there is any such thing, to gain control of a soul in the body.

4. In clairvoyancy it has been established that the soul can separate itself from the body and maintain a distinct existence at a distance from it. Hence, at death the soul can be separated from the body and maintain such an existence.

5. In the instance of supersensitive people, if there are any spirit forms around us and if they are more ethereal than our material bodies, then these supersensitive people would more probably see these spirit forms than those having only ordinary power of sensation. There are many honest, intelligent people who claim to be able to see such forms.

6. Notwithstanding that many of the manifestations of Modern Spiritualism are fraudulent and that others can be accounted for on other grounds than claimed, as through mind reading, hypnotism, clairvoyancy, etc., still, the impartial investigator must admit that there remains a large residuum of fact which has never been explained except in harmony with the theory of Spiritualism.

THE LIGHT OF TRUTH.

7. There are multitudes of people outside the ranks of Spiritualists who testify that they have had experiences which they can not account for except through the mediation of spirits.

8. A scientific Spiritualism practically demonstrated would make the Bible an open book. It would explain the miracles of healing, the visions of prophets, the mediation of angels and spirits, the resurrection of Jesus from the dead, Paul's exaltation to the third heaven, and the apocalyptic visions.

9. Psychology furnishes a basis for a future scientific Spiritualism which shall practically demonstrate the immortality of the human soul and establish a means of communication between this world and the world of spirits. Then the grand doctrine of the soul's immortality shall no longer rest upon the theory and speculation, but upon established fact.

Such utterances as these and myriads similar to them now being sent forth from the liberal pulpits remind us of the position taken by the late Prof. William Denton on the practicability of the Spiritualists devoting so much time and treasure to the erection of temples, etc. Prof. Denton deprecated the policy and with rare sagacity pointed out the very attitude now assumed by the churches. His idea was that the Spiritualist temples were already erected, and when the people who worshipped in them became acquainted with the essential principles of their own religion the Spiritualists, and they, too, would have temples enough.

The facts today prove the position of the eminent geologist and orator. The great churches of the world are being permeated with the light and warmth of the gospel and it is in the churches that we are to look for a large percentage of Spiritualists.

THE QUESTION OF CULTURE.

The query often arises, what are we to do with the facts at our doors? Is Spiritualism to become a behemoth on our hands, or is it to be the foundation of all future progress in the line of religio-scientific purposes? The question of fact no longer obturates. But there is a question of culture. Prominent and all potent in this question of culture is mediumship. Many persons become disgusted because occurrences reported in others' experiences do not occur with themselves. It is a common thing for one to imagine that to be a medium one has merely to wish for it and like Pandora's box, which was supposed to hold everything, the wish is to be gratified. This is a mistake. It is impossible for some persons to be mediums as it is for some persons to be inventors, or artists or poets. Like all of these, mediums are born. The faculty is capable of cultivation along known lines, like poetry, or music, or painting or sculpturing. We have learned that which our ancestors knew nothing about, viz: that the capacity for invention, for writing poetry, for singing exquisitely, for doctoring successfully and for preaching admiringly is not a gift from a foreign source, but a faculty common to a large percentage of people, varying in degree and methods of expression with each individual. So it is with mediumship. And in its practice, like the practice of poetic effort, or music, the results effected by it must conform to the source and the stream that flows from it. Much of the drivel that nauseates the intelligent investigator of mediumship has its rise in this dearth of culture, and while the criticism that we should have truth first and let culture remain secondary holds good, still the fact remains that an intelligent expression of truth is a prime essential of its potency or need.

Education lies at the bottom of all culture, and the time is at hand when the educated medium is the medium most sought after. Wise spirits possess the qualities of charity, pity and love to a superlative degree, and they can enter the sphere of the lowest and raise them up. This has been done. Some of the grandest mediums and teachers on the rostrum have been educated by their spirit guides, but this is not the criterion. There is a needed reciprocal action. There is something to be done here, and if we understand the situation there is no more imperative need in the sphere of Spiritual propaganda than a carefully trained mediumship. The day of the wonder monger in Spiritualism has passed. People no longer regard it as problematical or mysterious. It is an accepted factor in the mass of sociological activities, hence the marvelous is now close akin to the insipid as applied to psychical phenomena. Moreover, the greatest uplift to human thought is being accomplished through these phenomena, while their value to the world in general is commensurate with the degree of culture in the unfoldment of the mediumistic faculty.

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A FLAGRANT OUTRAGE.

Mrs. Kate Wagner, whose husband had her incarcerated in an insane asylum in St. Luis because she avers that her spirit son visits her and talks to her, tells the following as a part of her experience:

"Of course I know people will smile and perhaps pity me, and my husband will receive sympathy and all that, but the spiritual presence of my young son whom we laid in Calvary a year ago, has been demonstrated. He is with me. He has been struggling to come to his mother for some time. I could almost feel it in the air. I knew that there was something—some force impelling me to his grave in Calvary, but my cares were too great.

"The other night my husband, who is a teamster, was detained late, and didn't get home until nearly midnight. About 10 o'clock I felt a strange chill and the air seemed ice-laden, just as if a refrigerator door had been opened; then I seemed to hear a whisper, 'mamma, mamma!' and pretty soon a little soft touch on my wrist. Then I went to sleep again, and when next I awoke, my husband was preparing for bed. I thought of the boy's voice but said nothing.

"Perhaps it was an hour after the gentle voice again called, 'Mamma!' It was a child's voice—my little boy—I couldn't mistake it. I said: 'Darling, where are you?' 'Here mamma,' he said. 'You can't be, I replied, 'because we laid you away in Calvary nearly a year ago.'

"But I am here, mamma; I came to say how much I love you, and the good person who has charge of me says I can come to you often if I will be good. I am good, mamma. Don't be frightened. Don't tell papa. I can't talk to him as I can to you. Pretty soon when I grow bigger in this new world, maybe I'll come to him, but just now I want my mamma."

Here Mrs. Wagner broke down completely and sobbed. Even the cold-voiced nurse with her conical Coréan cap of Swiss snuffed and her face softened. "Yes," and Mrs. Wagner recovered herself, "he was such a dear little fellow. You don't know the comfort it is to have him come."

At this distance it looks as though a commission on lunacy ought to consider the husband who thus treats his wife.

We shall expect the St. Louis Spiritualist societies to look into this case and see that justice and common sense have some showing.

We venture the opinion that the intricacies of a compound interest table are of more importance to the masses of the American people than the intricacies of the tariff.

PEACE OR WAR?

"Let war be so carried on that no other object may seem to be sought but the acquisition of peace."—Cicero.

Did it ever occur to anyone that the first impulse following a declaration of war is for peace?

One may think that victory should be the first, but it is not. That is only an after thought—an impulse that follows the dread reality that a war is inevitable. As soon as a man finds himself cornered or that he has made a blunder, he wants to right it; and in matters of war the only salvation is victory. But even as victory it embraces the desire for peace, but each for himself, and either party feels that it must crush the other to obtain that peace. It is not a feeling of revenge that inspires this among civilized races, but a feeling of surety.

Perhaps this was not customary in Cicero's time, and thus he felt moved to utter these words. But every civilian today, and even hired soldiery, have a higher feeling for compassion than vengeance against the opposition. Wars between nations have become a matter of discipline rather than of bloodthirsty desires or wishes. Each tries to outdo the other in preparation for the maimed, whether friend or foe. It is the natural commiseration that soul has for soul, and is the impulse or feeling that will grow in the human race to the extent of governing even the causes of war and thus preventing the effects.

Love must predominate in the human breast ere war will entirely cease, though it has almost become an impossibility among the highest types of humanity already. Reason revolts against it by virtue of the preparations made for war—the terrible engines of destruction—and the heart can not remain long behind reason without making itself felt.

Perhaps Cicero also may have spoken wiser than he knew—prophetic, as it were—or may have had in his mind's eye such enormous preparations for war as to make it impossible, as we may believe it to be at present. But if that is an assurance of peace, none can object, though an expensive assurance. But an armed peace is always less expensive than a war, and more humane. Of the two evils, therefore, we should choose the least, until the rest of the world reaches the same degree of compassion and reason, and then perhaps there will be unanimity for one condition—an unarmed peace.

C. W. TAYLOR.

Mr. Charles W. Taylor is best known to the Spiritualists of the country and particularly of Ohio by his patient and effective work as the state organizer of the N. S. A., and to whose efforts a large measure of the success attendant upon the recent convention in Columbus is due. Mr. Taylor is a young man, not yet thirty, but a glance at his face, which adorns our front page, will reveal the broad scope and conscientious make-up of his mind. Imbued with the tremendous significance of the cause he has espoused and equipped with a large native vim and energy, there is no mistaking the end of any channel he embarks in if carried out to its legitimate conclusions.

Mr. Taylor was the unanimous choice of the convention for the first secretary of the Ohio State Spiritualists association, an honor richly merited, although carrying with it an onerous task.

The preacher who objects to Spiritualism because its advocates put Tom Paine in heaven should remember that they put nearly every murderer there fresh from the gallows. Thus it is doubtful whether Tom Paine feels at all complimented by the promotion,

THE CRUSADE.

Those who have taken interest in our crusade may feel that they have been part instrumental in doing a good work. It has not only induced people to investigate, but has emboldened our own people to take a stand in the community never before attempted. The Occult Science Quarterly has given tone to Spiritualism, and made the world regard it with a more favorable eye, and this has encouraged our own people to move forward, in which movement they have been made to realize their own powers beyond all suspicion or anticipation. Now, let this be continued. There is a large field yet to be explored; and another little campaign now—just before the season of camp meetings—might double the effect already attained. Send for the issues we have on hand and distribute them judiciously. We will dispose of the balance at 2½ cents each. Following are additions to our army of crusaders:

Norman Atwood, M M Thornburg, Eli K Millen, Miss C Camp, Mrs E L Tillotson, Wm Penrose, Miss Caroline Craft, Mrs C S Perry, G W Frazier, M O Gentzke, Mrs Betsey L Bird, J R Loughry, Mrs W I McKenzie, Mrs L K Provis, Oscar R Simenson, Mrs E Wood, Hiram Blakely, H E Mann, B Rhodes, Mrs Clara Clark, Wm K Wheeler, W T Thompson.

ANOTHER "DEATH BLOW" COMING.

People who look back a dozen years will recall a Lulu Hurst who mystified the public with her marvelous exhibitions of strength, although no muscular force was used. Possessed of a peculiar power and some conscience she "went about doing good." Finally she married and quit the stage and has at length followed Carlisle's appeal to his enemy by writing a book. She has had herself duly and regularly interviewed warning the reading public that she intends to inflict her "confessions" upon it, and now the great calamity, which, as she says, "will be the death blow to Spiritualism," is awaited. Lulu has adopted the policy of Barnum by making a fortune in humbugging the people, then writing a book and making another fortune telling them how she did it. We are to prepare for the choicest revelation ever made in the history of occultism, which will be in all respects the grandest show on earth, before which the discoveries and conclusions of such men as Crookes, Zollner, Wallace, Flammarion, Coues, Meyers and scores of other scientists who have investigated Spiritualism and pronounced upon its truth must bow and confess their error. Besides this, the millions of Spiritualists are to be confronted with another "death blow." Miss Hurst is now Mrs. Paul Atkinson, but it will not be forgotten that she is a Lulu.

"Your method of collecting shows plainly that you are not working to advance the cause of Spiritualism, but for the almighty dollar," writes one who paid very promptly after a visit from the collecting agent. Of course, this gentleman promptly stopped the paper like a man; and, by the way, something women don't do. In fact, they generally pay up in time as they have fewer sensual wants, and are thus less selfish. But to imagine that we can advance the cause without aid of the almighty dollar is even worse than selfish, and we trust that the gentleman in question will some day have an opportunity of showing the world how it can be done.

The "findings" of the United States senate are about as inscrutable as those of a petit jury. That august body of patriots has refused to pass the arbitration treaty with Great Britain.

CONVICTED OF PALMISTRY.

Thomas Moore, aged 24, at Leamington, Leeds, England, was convicted on the 22d ult. for reading a man's future in his hand, and made to pay a fine of £3 14 s. (about \$18), although his card read "Phrenological Examinations—Palmistry Free to Every Client."

Some of our states and cities also have a law against Palmistry.

If Phrenology is true, Palmistry is. The lines in a person's hand are said to be as true to the nature of the individual as the bumps on his head are. And yet the bumps are not always a reliable indicator, for they are an effect of pre-natal conditions, and a man may or may not follow out the cause implanted within him. He as often does not as that he does. Environment, education and circumstances often prevent. It is very good that they do; for they can not injure the morally or spiritually pure, yet aid the unfortunate—those touched by bad pre-natal unfoldment.

Now, Palmistry—hand lines—betray character as it was precipitated or conceived. A revelation of these underlying causes or weaknesses can not but benefit mankind and be a warning. If all is serene, no harm is done. If the past is correct, the future must be. Not necessarily of a material order as inheriting property or marrying wealth, for that is but the poetry of Palmistry. But practically considered it might prevent starvation, crime, mistakes in life, adopting the wrong profession by having the indicator read which tells of a man's capabilities, his powers, his genius, etc.

Why not fine a schoolmaster for telling a father his boy has genius for mechanism, healing, business, engineering? It is prophecy based on effects. Reading the map in a man's hand is claimed to be a like prophecy based on effects.

What is a weather forecast but prophecy of a like character?

What people do not understand they reject as untrue, and in some instances are still bigoted enough to suppress by law.

Gallileo's teachings were suppressed by law because they were not understood. So are the higher teachings of today. And it will continue to be so until only the highest and best men and women are made the rulers and watchers of the people.

DEGENERACY IN SKEPTICISM.

He who, without having had a course of elementary reading on Spiritualism, asserts it to be a delusion or a fraud, only exposes his own ignorance and has but little sense of shame. Let him compare himself to Prof. James of Harvard, Prof. Elliott Coues of the Smithsonian Institute, Rev. Heber Newton of New York, Rev. Minot J. Savage of Boston, Wm. Crookes, inventor of the X-ray tube, Prof. Oliver Lodge of the British Academy of Science, Flammarion, the French astronomer, A. R. Wallace, F. R. S., who all testify to the truth of Spiritualism, and behold how small he will appear to himself, or even in the presence of the common run of intelligent minds. Few of the latter nowadays venture to ridicule what they know nothing about for fear it might be true, as we are living in an age when almost anything seems possible. The intelligent mind today is prone to believe too much rather than too little. Skepticism is beginning to be regarded as a sign of ignorance or idiocy.

To be a successful book writer or newspaper man one must have intuition (instinct, as the materialistic reasoner terms it), sensitiveness (i. e., the ability to think all over), and intellect—the latter enhancing the thought expressions compatible with its training or educational discipline.—Arthur Milton.

TO SEEM OR TO BE.

As imagination is often but so-called, in that it is inspiration or prophetic vision, pride also is often but apparent, being in reality a sort of super-sensitiveness.

Nearly all so-called evils have their semblances in virtues or in what may be termed idiosyncracies, notions, characteristics and fads. Many are inspired therefore to call evil undeveloped good. No doubt it is to a large extent, for almost every one endeavors to do better than he is at times, or as he often is tempted to do contrary to his reason or knowledge of things.

In the latter it is doubtless correct to call it undeveloped good, though it can hardly be so termed where reason governs a selfish act—directs it, as in forgery, embezzlement, premeditated or cold-blooded murder, judicial or legislative bribery, political robbery, injustice, tyranny, etc.

But there are instances when so-called evils are but evils in appearance and denounced as such. In such cases the denunciator is wrong. He is seeing through a glass darkly or judges others by himself.

Supersensitivity, for example, is a tendency to avoid company, unless of exact vibration with the one in question. Such suffer when disturbed by persons of a fabric that is too far removed from their own state of being, or where the contrast is too great in the vibratory action of the life's impulses. To many such sensitives appear to be haughty or proud, and they are left to battle for themselves, or are neglected when they should have sympathy or attention in some way. But the world is more prone to judge harshly than have sympathy or charity for wrongdoing, or what seems so, at least.

No doubt there is an apparent selfishness as well as an absolute form. The man who loves solitude is often denominated selfish. But this is only another form of sensitiveness. The mental action of such is simply like the gentle swaying of the hair-spring of a watch, and the presence of another acts on this like a dynamo on such a spring, namely, stops it; and this is very disagreeable at times—especially when in the midst of solving a problem or under inspiration, as it is largely the case with literary men. This class, therefore, seldom cares for companionship. It may also be due to the fact that they are company enough for themselves, but this does not account for the shock received when suddenly confronted by persons in the midst of their mental wanderings. A shock is always caused by a sudden stoppage in the human machinery somewhere.

In like manner zeal is often mistaken for officiousness or love of display—vanity; the desire to know something for conceit; honest conviction of wrong for prejudice or uncharity; affection for lust; good intentions for villainy, etc. But there is no cure for this kind of mistaking, except to outgrow the shadow which produces it, or grow into the sunlight of spiritual awakening—of spiritual seeing and feeling, and beholding things as they are, not as they seem to be.

Because one or two girls turned out to be bad cooks at a school for this science, is no reason for preventing others from making efforts to learn. It is not the fault of the teachers, but the girls. So there is no reason for preaching against Spiritualism because an occasional medium goes astray or an investigator gets fooled by deceiving spirits. This is not the fault of the science, but of the investigator. He was unfit for the work.

A piece of bone from the body of St. Paul is to be exhibited in St. Paul's church, Brooklyn, on the 30th of June. A tariff on such luxuries would protect our home industries.

"UNCONSCIOUS" MIND.

An English writer in a medical journal thinks the conscious mind is but a small part of the psychic force within. He likens a human entity to a coral island of which but little is seen compared to that which extends miles below or is yet to be cognized.

Whatever fault may be found with his inference of an unconscious mind—if such is thinkable—it, at least, shows that there is a tendency to believe in a sort of unending progress for humanity, which is spiritual in principle. Even the M. D.s are not averse to "playing in our yard" once in a while.

Basil Crump of the English Theosophical society, who has been lecturing in Chicago, holds up Richard Wagner, Germany's great musical composer, as a Theosophist, and speaks of Wagner's "true, unselfish work." Mr. Crump ought to revise his lecture. Wagner was a profound musical genius, perhaps the greatest of modern times, but he was not an unselfish man nor was his work dominated by unselfish motives. He was an inordinate selfish, ambitious man and as far removed from the Theosophical ideal of an altruist as a Hottentot is from Gladstone.

An editor of one of the Cleveland (O.) newspapers recently criticised Judge Lamson in an editorial and was hauled up, fined \$200 and ordered to jail for ten days for contempt. The editor appealed the case and the circuit court ruled that the article complained of was not contemptuous because it did not relate to a case pending. The editor was discharged. This is a righteous decision. Courts in this country are not infallible nor beyond the rebuke of an outraged public sentiment.

The time is coming when science will have practically abolished gunpowder by rendering its use impossible.

Bradstreet's weekly review of the "business situation" is very suggestive reading nowadays.

CHOICE LITERATURE.

THE SPIRITUAL BODY REAL—Testimony of clairvoyants. By Giles B. Stebbins. 25c.

THE BETTER WAY—An occult story by H. McL. Shepard-Wolff. 25c.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDERIAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCARNATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

SOCIAL UPBUILDING—By E. D. Babitt. Price, 15c; postage, 2c.

MISCELLANEOUS.

Reality and Appearances.

A child looked into a mirror and saw a smiling face within. He wondered whose face it could be, and fancied that it must be looking at him from behind the mirror. This false idea held strongly of him and he tried to catch at the face back of the mirror.

To his infinite surprise his repeated attempts failed to give him even a touch of his shadow. In disgust the child threw down the mirror, which fell with a crash and alarmed the mother, whose body was in the adjoining room, but whose mind was with the child. She hurriedly came to her child and was partly satisfied that the greater of the two evils had been avoided; for her child was unhurt, although the glass plate in the mirror was broken in two. "Naughty child," she exclaimed, showing him the broken mirror, "see what you have done?"

Indeed he had done a miracle. The child mistook the rebuke for a compliment, and in his bewilderment he questioned his mother, how in place of one face there appeared two faces now.

Within a short time the mother knew how everything came out of the first opening of inquisitive Reason. She smiled as she heard and answered the questions of her child in relation to his present curiosity. But the child would have none of her answers. With his natural impertinence, as some would call this demand of a child to satisfy his infant reason, he refused to have anything short of catching the faces in the mirror. The mother with her wider experience solved the queer problem of her child very easily. She directed her child to look steadily at the mirror and putting her finger on his cheek, exclaimed, "Lo! I have caught the faces."

The child might not be perfectly satisfied yet. But the superior knowledge of his mother quite overpowered him, and he was prepared to accept that the faces in the mirror were but the images and not real faces; and that although there could be but one real face, several might be its images, which were at best but appearances.

If we closely watch the progress of human science and philosophy at every stage we shall find man to be the same naughty child trying to look behind the scene and struggling with his reason to catch at a reality. But in every instance he strikes at some appearance, and is to be satisfied with the statements of a superior intelligence and a wider experience.

We began with the phenomena of images. Let us come to science and philosophy and see what improvements they have made on the theory of images.

Our optical science has found out the laws of reflection and those of refraction; and has established from those laws that the image of the same thing may be presented to our eyes in an infinite number of ways. You need not disturb at all the real object to find an image of it erect or inverted, reduced or magnified, normal or distorted, distinct or blurred, at any distance or in any color.

With a mathematical precision you can, under the laws, make such immediate arrangements as would make an image appear just where and how you may require it to appear. Science has proceeded a step further and found a distinction between real and virtual images. The definition is, that those images that can be held on a screen are real, while those that can not be so held are virtual. Real images are made by the actual intersection of the light rays, whereas virtual images are the result of their apparent intersection. Optics seem to be satisfied with the distinction between reality

and appearance, as far as the images are concerned. But the question still remains, how any image can be a reality and not an appearance. The demarcation between the two kinds of images virtual and real, is no doubt very clearly established by optics; but the process by which man sees an image and imputes to it shape and color depends so much on the nature of media, the power of the eye, the means of observation and so forth, that it is quite reasonable to hold that even the so-called real image is not what it appears to be. The philosopher has proceeded a step further, and has proved by positive experiments that our thoughts of images are as much realities as the so-called real images themselves. There are persons who can see an image thought of as clearly as they can see real material objects before them. These thought-images, they say, can be projected in space, and they have actually been fixed in photographs as the real images themselves. This is a case where phenomena may be supposed to have emanated not from matter directly, but from thought. But there is no disputing that the phenomena of images are appearances of realities, whether they be of matter or of thought.

Thus we see that there are a higher and higher sense of appearances. One thing is common to all of them, that they indicate the presence of something real, which may be called substance, from which the phenomena may be said to proceed. The virtual image shows that there is some real object of which the image is a seeming representation. The real image shows that the rays have actually proceeded from a real object and they have built a representation of the object, in space, which is devoid of every other property of the object excepting its shape and color.

Lastly the thought image has also for its basis a real object of which the mind thinks. It does not matter whether the real object in this case is of matter or of thought.

Whenever there is a phenomenon therefore we can not but admit that it is emanating from something real in existence.

Conversely again, given a thing really in existence, phenomena must proceed therefrom whether the same be recognized or not. The images will be produced all the same, under the same circumstances, whether they come to a blind man's eye, or to the observer's eye. The only difference is that the blind man will not catch certain phenomena, and for him some properties of the object, such as shape and color, will be absent. But there will be left a host of other phenomena of touch, sound, heat, electricity, etc., which will make the blind man as much aware of the reality of the object as the man with open eyes. Practised observers have been quite taken by surprise at Roentgen's late discovery of the visible dark rays. But the rays and the images to be seen by those rays were all along there; only the means were wanting whereby they could be brought under observation.

One who ponders over these facts must be constrained to admit that there is an infinite number of phenomena proceeding from a thing real and existent, and a person is destined to catch only a given number of them according to the nature and number of the means at his disposal. It stands to reason, therefore, that anything that comes under one's cognition is purely phenomenal, and as such it is an appearance and not a reality. There must be a substratum of reality beneath all these appearances, but that is more to be realized than to be merely apprehended.

A philosopher may characterize such a course of thought as this as only objective; and as a matter of fact there can no doubt be said much on the subjective side of the same question. In

any case, however, the position is unassailable that "things are not what they seem."

H. D. C.

"THROW OUT THE LIFE-LINE."

One of the Methodist ministers of Flint announced that on Sunday evening, May 2d, he would explain just what Spiritualism was, and quite a little delegation of Spiritualists (myself included) attended in a body to hear that explanation. He admitted that he believed in the phenomena of Spiritualism, and cited a number of instances wherein remarkable psychic power had been displayed, and then declared that all such manifestations were produced by evil spirits alone. It is not of his discourse, however, that I wish to speak, but of the train of thought that was started by hearing one of the hymns that night which contained these words:

"Throw out the life-line,
Some one is drifting away."

I must have a rather vivid imagination, for as I heard these words there came before me like a vision, a great troubled, restless sea, and tossing to and fro at the mercy of the waves were struggling human beings—some with extended arms and agonized faces, praying to be rescued from their perilous position; others drifting along regardless of their fate. It seemed to me that this represented the sea of life with poor humanity drifting out upon the dark bleak waves of doubt and materialism. Again the words rang out, "Throw out the life-line," and the thought came to me, are we Spiritualists throwing out our life-lines with the energy and unerring aim that we should? Are we individually doing everything that is in our power to prevent our fellow-beings from becoming stranded upon the black rocks of despair that loom up before their mental vision in such terrible reality?

I believe it can be stated as an incontrovertible fact that Spiritualists have the best opportunity for knowing the truth in regard to the immortality of the soul. With them the fact is no longer based upon an uncertainty, but has become a positive knowledge. With added knowledge comes added responsibility, and this will not be lifted until all mankind shall know of the truth that is to be found in our philosophy. There are over ten millions of openly avowed Spiritualists in the United States alone. Suppose each one of these ten millions of people should work for the advancement of this cause—should bring into action every force and energy of their being. What would be the result? A mighty psychic influence would go forth that would penetrate to the uttermost bounds of the earth, dispelling all doubt and uncertainty as the rays of the rising sun dispel the mists of the dewy morn.

Out of these ten millions of believers there is perhaps not even one million of earnest, genuinely active workers. Where is the balance of these millions and what are they doing? Are they under no obligation to the spirit world for the happiness that has been brought into their lives? Can they be willing to sit down in idleness and remain silent without making an attempt to repay that obligation? Of the workers it may be said they give their life for the cause. To use an old expression they "die while in the harness."

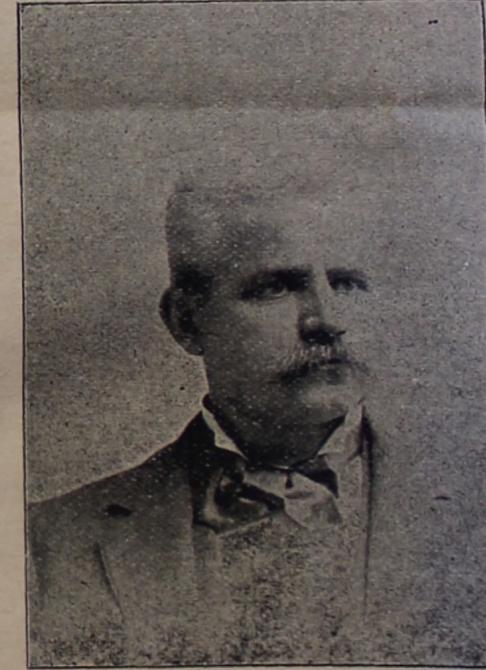
It seems to me that some of the non-workers are afraid to even go up and inspect that harness for fear that it might accidentally fall upon their shoulders and they would be compelled to wear it a short time. It is not necessary that you should give your whole time to this cause; indeed, that would be an impossibility for the majority of people, but each one has some influ-

ence with another, and this good work can be carried on by your own quiet fireside if you will. You must have some dear friend that knows not of this truth. In Spiritualism we have discovered a mine of inexhaustible wealth, whose treasures are far more precious and lasting than that of any gold mine. Why not point out this mine to your friends and teach them to dig and delve that they may obtain this treasure for themselves? You are always delighted when you can talk of Spiritualism to those that believe in it, but let some skeptical friend or church member happen along and it is astonishing to note how quickly the subject is changed and thrust aside as if it were something of which to be ashamed. Why are you so reticent concerning this? Are you lacking in courage or are you so steeped in selfishness that you have become perfectly indifferent in regard to your friend's happiness? One of our favorite expressions is, "We work out our own salvation." Did you ever stop to think that a part of this work might be in imparting to others the knowledge you have gained of our philosophy?

There are sins of omission as well as sins of commission, and one of these sins is in withholding the intelligence that would bring comfort and joy to those whose hearts are now filled with grief and anguish at being separated from some loved one. And you witness this sorrow and yet remain silent. Friends, arouse yourselves to a sense of the responsibility that is resting upon you, and throw out the life-line, for some dear friend is drifting away.

MRS. IRENE GAY.

Flint, Mich.



J. D. ARRAS,

The new treasurer of the Ohio State Association of Spiritualists.

THOUGHTS ON PROGRESSIVE GRAMMAR.

For C. H. Murray's missing word to designate a person who seeks instruction in psychology, I would suggest:

Psychophite, for the beginner.

Neophite, for the student.

Psychophist, for the post graduate or professor of the faith. The middle word is slightly changed from neophyte—the adaptability of which to our use as a cult might claim a whole treatise.

For the much needed pronoun to represent either male or female I would suggest "tha" for the singular, as we already have "they" plural. Example—"He or she may be assured." Read—Tha may be assured.

While I fully sympathize with Brothers Rutherford and Murray as to "re-potting" being a fair equivalent to "reincarnation," I would not recommend its adoption; for it does not improve the technology, and is an offense to many. Yours for harmony and progress,

J. M. GALE.

THE LIGHT OF TRUTH.

CLAIRVOYANCE, TELEPATHY AND PROPHECY.

AN ENGLISH PSYCHIC.

Our English brethren are not behind in the various instrumentalities through and by which the vague and uncertain phenomena of traditional times are now assuming an integral factor in every day life. A recent and interesting account of one of these instruments is contained in the following London correspondence:

Passing through Manchester I saw an announcement that a Mrs. Victor Andre was to give a seance of thought reading at Free Trade Hall, and, though I had but little hope of seeing anything really interesting, I went. Mrs. Andre is a handsome, tall, stout, powerful woman, and not at all like the frail, hysterical subject I had expected to see. In the early part of the evening she is brought on the stage and I soon noticed nervous twitches that suggested she was not quite in her normal condition. She walks up and down, examines the audience, and sometimes catches the eye and fixes some one. She is then seeking to enter into sympathy with the people around her. During this time paper and pencil is handed round, and any one may write a question on the paper, which the writer folds carefully and secretes in his pocket without letting any one see what he has written. Mrs. Andre is then led off the stage, and Mr. Andre proceeds to give an entertainment of conjuring, ventriloquism, cinematographic and dioramic views, etc. When this is over Mrs. Andre is brought back, and, after a short, convulsive struggle, is thrown into a deep sleep by Mr. Andre. Her eyes are shut tight.

Mrs. Andre then proceeded to answer the questions. There is not time, even if she had the power, to answer all the questions, but I should say she answers twenty-five or thirty persons. First she identified the person by describing the clothing worn, often giving details of objects that can not be seen, and sometimes even the name of the person, and then answers the question. It is only after the answer has been given that an attendant asks whether it is correct and demands the paper to prove to the audience that the question had really been asked. Some questions are answered which had not been asked, had not been written down, but only thought of by some member of the audience. It is those who think most intensely, whose minds are troubled, that have the best chance of obtaining a reply. In a word the questioner is like Signor Marconi's machine for producing and sending electric vibrations through space; and Mrs. Andre, when under hypnotic influence, is like Signor Marconi's receiver, which chronicles these vibrations. But there are two features in Mrs. Andre's replies, one the accuracy of which it is difficult to deny, the other is much more open to doubt. That she should be able to feel and to state what exists is comprehensible, that she should be able to prophesy what will occur is far more open to doubt.

In this respect Mr. Andre in an interview which I sought and obtained, showed himself to be equally doubtful. For instance, he will never allow any question to be put with regard to betting events. This, he explained, is what happens: A man asks which horse will win the Derby. While Mrs. Andre is seeking to answer another man who has bet heavily on, let us say, a horse named Doncaster, is thinking that Doncaster is certain to win. The vibrations produced by this thought strike Mrs. Andre, and she answers at once Doncaster. This is no prophecy on the part of Mrs. Andre. She has been simply the uncon-

scious transmitter of another person's thought, who, as often as not, is quite mistaken. I was so impressed by what I had seen that I went a second time and took with me a friend who had never heard of clairvoyance before, but I had noted that the horizontal lines on his hand were much stronger than the vertical, so I thought he might have sufficient force of will to get an answer: "Will the Greeks fight?" and assured me that he managed to get his thoughts on that one question during the whole time, which was more than I was able to do. He also succeeded in catching Mrs. Andre's eye, and they had a good earnest stare at each other. After Mrs. Andre had answered several persons she turned in our direction, and, raising her hand toward us, said: "There is a gentleman there with a red scarf; he is thinking a great deal about the Greeks; he asks, will they fight? Tell him they will not fight." Now, I can guarantee that no one saw what my friend's question had been, and that this was a bona fide case of thought reading. As for the prophecy, it has probably no other basis than the fact that my friend himself is fervently convinced that the Greeks will not fight, and Mrs. Andre, like a faithful telegraphic receiver, reechoed his thought. Still this is wonderful enough. Of course, many prophecies have proved correct, just as this about the Greeks may prove correct, but how far are such true prophecies due to psychic influences or vibrations actually in existence at the time or to a real power of seeing into the future?

What is again most wonderful is the distance at which these vibrations travel, and in this the human forces far exceed those of Signor Marconi's machine. For instance, at Bolton the other day a mother had lost her daughter, who had run away from home. Mrs. Andre answered her question by indicating a street in Hull where the daughter would be found. This was communicated to the police, who found the girl at the place indicated and brought her home. In front of me was seated an elderly gentleman with his wife; he was told that he was wondering how his daughter would get home, and that she was a long way off at the antipodes. The gentleman at once admitted that such was his question, and that his daughter was in New Zealand.

A lady sitting close by me was told she was anxious about a brooch which was lost. The brooch bore the initial M., and was surrounded with pearls. It had been lost a week ago, and the lady had a ring on her finger with similar pearls. This was all absolutely correct, and the ring could not have been seen, for the lady, to my knowledge, had never taken off her gloves. Another lady was told exactly the amount of silver spoons and their different sizes which had been stolen from her house; that they had been sold; that she would never get them again; and that the person who had taken them was a woman twenty-one years old. One lady asked whether she was going to marry, at which, much to her consternation and the amusement of the audience, she was told that she had already been married once, and there was no prospect of her marrying again. Fortunately Mr. Andre, who keeps a sharp lookout, can so control his wife as to stop her revelations when she begins to tread on dangerous ground, but sometimes a secret escapes in spite of his endeavors. Thus, in the south of England, a lady was correctly informed of the name and place where her husband was living with another woman. Space forbids my relating further incidents of this sort.

Of course it will be said that this is all due to collusion. I have not, however, met anyone who has seen Mrs. Andre who believes in collusion. The audiences are not large, perhaps 400 persons. I have been twice, and there

was no similitude between the persons whose questions were answered and the questions were not all the same. The wealthy and highly respectable appearance of many of the persons whose questions were answered made it impossible to believe that they had been bribed. Then, taking into consideration the cost of the entertainment, the hire of the hall, advertising, etc., it is quite evident that the receipts are not sufficient to admit of the possibility of bribing twenty or thirty persons each evening. Also such wholesale collusion could never be kept secret. Some one would surely get drunk and reveal the fact. Finally, why should not the mechanism or psychic force of the human body and mind be able to do what, it is officially recognized, the machine invented by Signor Marconi has been able to accomplish, namely, to transmit through space, and without the aid of a conducting wire, vibrations producing signals and conveying words of thought?

EUSAPIA ONCE MORE.

It will be remembered that the Cambridge, England, experimenters two years ago were not satisfied with the results occurring in their presence with this medium.

The Annales des Sciences Psychiques gives the following account of some phenomena produced at a villa on Lake Como, at which Eusapia Paladino stopped two days on her way to Paris last September. These phenomena and those recorded as having taken place at Paris and elsewhere should prove that if the seance at Cambridge was not satisfactory, some one besides the medium was at fault.

One of the ladies was told to put her hand on the table, Eusapia (not yet fully entranced) placing hers over it. She was then told to lift her hand upwards, when, to her great surprise, the table adhering, rose with it about a foot, and only fell when Eusapia removed her hand from that of the lady. Materialized hands were repeatedly seen and felt by all of the experimenters. The hand is stated to have been similar in appearance and warmth to a small-sized human hand. It was projected from the cabinet on a shoulderless arm, in a sleeve of different cut and color from that worn by Eusapia. On some occasions it appeared above Eusapia's head, but more often it came from the floor, her skirts appearing to be used as a temporary cabinet. The materialized hand took some music off a piano and threw it on the table; it took hold of the feet and knees of some of the sitters (Eusapia's hands being held and visible); it struck notes on the piano and carried a guitar over the heads of the experimenters. Applause by invisible hands was produced in the air over their heads.

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MRS. RUDDICK AND DAUGHTER.

The above represents Mrs. Frances Ruddick and her daughter, Lizzie. Mrs. Ruddick is a slate-writing medium of Franklin, Ind. Miss Lizzie is a clairvoyant. Both are highly respected in their community.

The World of Psychics and Liberal Thought.

The officers of the new Texas Spiritualists' association are as follows: President, Rev. A. F. Brown, San Antonio; secretary, Charles W. Newman, San Antonio; treasurer, H. A. Lander, Galveston; trustees — Justin Cook, Baird; Mrs. Jenie B. Hurlburt, Fort Worth; Dr. W. T. Baird, El Paso.

It has been definitely settled that the airship which has been seen flying about over the western country and astonishing the natives of late is the great American promise of "confidence" assuming form and energy.

In the cellar walls of an old house near Coudersport, Pa., which was recently destroyed by lightning, but was long known as a haunted house, workmen have just discovered the bones of a human being which had evidently been there for several years. The stones had evidently been removed, then crudely replaced and smeared with mortar. It is believed that these are the bones of an old peddler who was last seen alive near this house several years ago.

Miss Carrie Turner, a resident of Cincinnati, claims to have been cured of paralysis of the stomach and other internal troubles through faith in divine healing.

At the commencement exercises of the Union Biblical Seminary, Dayton, O., a gentleman delivered a lecture on "Modern Spiritualism the Work of the Devil." Mr. Nicum, who happened to be present on that memorable occasion, reports that the general tendency of the lecture was of the "chestnutty" order, except in one instance where the lecturer surprised his audience by telling them that Spiritualism was a new fad of but a few months' duration. This recent awakening to existing facts accounted for the lecturer's innocence.

The petition containing charges of heresy against the Rev. John Watson, D. D., was formally rejected by the Presbyterian synod at Sunderland, England, by a vote of 12 to 1.

Dr. Stanley Hall has been to the trouble to ascertain that 1,707 persons are afraid of 298 different things, and that within a given time 1,707 persons were scared a total of 6,456 times. First in the list of "scares" comes thunderstorms; then follow strangers, reptiles, death, fire, animals, disease, water, ghosts, insects, robbers, dreams, cyclones, drowning, solitude, meteors, fairies, the end of the world and enough other objects and elements to make up the full quota of 298.

The spirit of Windsor A. Keefer has been positively seen by Mlle. Hassler, artist and teacher of the French language, stalking through the halls of the building formerly occupied by him in San Francisco. Mr. Keefer was a well known mining man, a principal owner in the Jupiter mine. He left for the mines in March and was last seen with President Thompson, with whom he had gone on a hunting trip. The two men separated during the hunt, and Keefer has not been seen nor found since then, unless what Mlle. Hassler states is the truth. In telling her story to the paper she said:

"I knew nothing about the disappearance of Mr. Keefer," said the lady, "until I descended the elevator one day. The man in charge told me he was missing, and asked whether I would, like the other ladies on the floor, put in \$2 toward a fund to have his whereabouts looked up."

"I told the man I would do nothing of the kind, as I knew Mr. Keefer was dead."

"This is how I knew it," Mlle. Hassler explained in all earnestness. "I had gone into the bathroom down the hallway the night previous to water my flowers, as I do every night. The door was open and I had a good view of the hall.

"Strange as it might appear, a feeling of chill and fear came over me. I heard no noise, but something indefinable caused me to turn and look out into the hall. I was almost frightened to death when I did so, for right there before me I saw Mr. Keefer, or what was a white-garbed, deep-sunken-eyed representation of him. The vision, for it appeared almost transparent, seemed to float down the hallway. There was something so unreal about it that it was ghostly. I did not know then that there was anything wrong or suspicious about Mr. Keefer, but I felt I was in the presence of death."

"The ghost, as I regard that apparition now, silently passed from my view as a dissolving mist when it reached the room door of Mr. Keefer's apartments."

There is a house of mysteries in Rochester, N. Y. Uncanny sights and sounds in and about an old residence formerly the headquarters of some medical students are the burden of the mystery. Skeletons have been found.

The following case, which (says a Berlin correspondent) seems scarcely possible at the end of the 19th century, occurred recently at Munich. In a house in the Parkstrasse the parish priest of St. Benno performed the ceremony of exorcism at the wish of a woman living there. For some time past ghostly noises have been heard in her dwelling. The good woman stated that she and her children were disturbed in their sleep by unearthly rumblings, sighs, etc. Sometimes, also, a lady in black wandered through the room, but she had only been seen by the children, and never by the woman. The priest burned incense in the haunted room, and the noises the following night had somewhat abated.

There appears to be an undue influx of haunted jails and prisons into the realm of psychical experience just now. The latest report is that of the Nelson county (Ky.) jail, which if the verdict of the majority of those from time to time incarcerated there is true, is anything but a pleasant spot to sojourn after dark, if indeed jail life has any pleasure at all. It is said that the spirit of Martin Hill, a wife murderer who died there before he could be hanged, is the principle disturber.

A New Haven (Ct.) clergyman is out in the New York newspapers with a plan advocating the organization of a society for the decrease of the Christian ministry.

Somebody takes issue with the Minneapolis Times and protests indignantly against allusions of that paper to the appearances, or some of them, at seances, as "spooks." The Times evidently feels itself misunderstood and draws the distinction between "spook" makers and spirit mediums in the following language:

"It must be by mixed motives that our Spiritualistic critic, whose protest has furnished the text of this article, was driven to deny in round terms that the defunct men and women who are conjured into life by mediums are spooks and not spirits. 'Spooks' is a term that smacks of frivolity, if not of absolute irreverence. A spook-pusher or spook-driver is no more a Spiritualistic medium or a psychagogue than a tooth-carpenter is a dentist or a horse doctor is a veterinary surgeon. Besides this, to call an 'appearance' a 'spook' is too often only a preliminary to the shying of a malodorous missile weapon at its head, and so closely are spook and medium frequently connected that the missiles are more than likely to miss the spook and lay the medium waste. To the world at large this may all seem to be as it should be, but to sensitive mediums it must be a source of much mental and physical distress."

— Strange as it might appear, a feeling of chill and fear came over me. I heard no noise, but something indefinable caused me to turn and look out into the hall. I was almost frightened to death when I did so, for right there before me I saw Mr. Keefer, or what was a white-garbed, deep-sunken-eyed representation of him. The vision, for it appeared almost transparent, seemed to float down the hallway. There was something so unreal about it that it was ghostly. I did not know then that there was anything wrong or suspicious about Mr. Keefer, but I felt I was in the presence of death.

"The ghost, as I regard that apparition now, silently passed from my view as a dissolving mist when it reached the room door of Mr. Keefer's apartments."

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DEAR DOCTORS—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I can not find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now especially after your psychic treatment.

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PSYCHICS.

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Most students of nature sooner or later pass through a process of writing off a large percentage of their supposed capital of knowledge as a merely illusory asset.—Prof. Wm Crookes.

The eleventh annual convention of the Connecticut Spiritualists resulted in the election of the following officers: George W. Burnham of Willimantic; vice president, Mrs. J. A. Chapman of Norwich; secretary and treasurer, Mrs. Jennie E. B. Dillon of Hartford; auditors, George Pierce and Dumont Kingsley.

The Swami Vivekananda has returned to India, but he is an outcast, with whom, if one of the lowest castes should associate, he would be defiled. The great Swami has lost caste by eating with the meat loving Americans.

"Constancia," published in Buenos Ayres, Argentine Republic, raises a voice of warning under an editorial, "Immorality, Ignorance and Religion," against the attempts of clericalism in that republic to obtain control of the public schools in an insidious way, the governors of provinces or states of the republic being too indulgent with reference to the efforts of the Salesian Fathers, it being a matter of little time, unless checked, that the public schools be turned into parochial schools or "Sacrifices," whence the Catholics shall have full sway in their instruction.

The same journal shows from an extract from a Madrid paper the comparative uselessness of Catholic efforts in the Philippine islands to convert the natives to Christianity, and the reason is the entrusting the priests with power to govern.

Mexican Spiritualists have shown their zeal for the cause by entering upon an active campaign against creedal religion.

In Jalapa, on the occasion of the annual conference of the Protestant ministers of Mexico, Jan. 21, 22 and 23, in that city, the Spiritualists published a pamphlet for the propagation of Spiritualism, dedicating it to all the evangelical institutions in Mexico, and the Methodists in particular. These were distributed in great profusion throughout the city, and a copy of it, together with a copy of La Union Espiritista, a monthly periodical of Barcelona, Spain, was handed the president of the conference, a Methodist bishop.

Here is an example worthy of emulation by American Spiritualists.

THE SPIRITUAL BODY REAL.

VIEWS OF PAUL, WESLEY AND OTHERS.

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This valuable 40-page tract, good to read, good to give away to inquirers, sold at 10 cents, postpaid.

IMMORTALITY.

Rev. Minot J. Savage of New York, in his last Easter sermon, asserted the truth of clairvoyance, telepathy, etc., and then argues thus:

It is said that Ralph Waldo Emerson and Theodore Parker were one day walking in Concord when a man rushed wildly up to them and told them that the world was very near an end. Emerson said: "Well, my friend, suppose the world is coming to an end. I suppose I can get along without it."

The suggestion of Emerson is this: If a mind can see without eyes, if it can hear without ears, if it can communicate without a tongue, and that without much regard to distance and space—in other words, if I can get along without so many of these faculties and powers of mind and body, may it not be reasonable to believe that I can get along without it entirely?

The things that are asserted to be taking place in the modern world are precisely similar to the happenings of which the Bible (Old Testament and New) is full—precisely similar facts. There is not a religion on the face of the earth that has not had its birth in the midst of alleged facts of a similar kind.

What are they? They are visions, they are voices, they are messages coming from across the border.

If you are not ready to investigate facts like these in the modern world, why should you believe precisely similar facts two, three or four thousand years old on the testimony of nobody knows who? When you can not possibly investigate them to find out whether they are credible witnesses or not, or whether they really saw what they asserted took place? I told you that I did not believe that the physical body of Jesus was raised from the dead. I do believe, however, that his disciples saw him and talked with him.

I believe that Jesus was seen. I believe that this magnificent fact is that which inspired the early church and gave us our Easter morn.

Jesus did not want his physical body any more than I shall want mine, and what the early disciples needed was not the belief that his physical body was raised from the dead—for that must die again if it were—but that Jesus lived right through death.

I do not believe in death; I believe in life. I believe I am to go through that process that they call death, no more disturbed or troubled or changed than I am by the fact that I went through the sleep of last night and waked up this morning.

This is my belief: I believe that Jesus lived; that all live unto him. "He is not a god of the dead, but of the living."

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By what authority does a medium place "Prof." before his name? We have no colleges that confer this title. Those who have a diploma for some other branch of science are entitled to it, just as a former "Rev." or captain of the army retains what has been earned. But when a few-years-old phenomenal medium self-styles himself "Prof." we begin to think he only professes to know something.

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Voice of the People.

CAPITAL PUNISHMENT
DENOUNCED BY REV. DR. REXFORD.

Columbus the Great Ohio Human Slaughter House—He Favors Life Imprisonment for First Degree Punishment.

"Capital Punishment" was the subject of Dr. Rexford's sermon at the First Universalist church, Columbus, O., Sunday night. Dr. Rexford is opposed to the present manner of inflicting punishment for first degree murder, and says capital punishment is incongruous with our higher civilization and shocks the higher sensibilities.

Dr. Rexford referred to the method employed in Ohio and asserted that the better classes as a rule would not see an execution if they could. The more cultivated and refined people, those having the least need of any restraining influence, shrink in horror from the suggestion that they witness the execution of a human being, while those less advanced and more in danger of going wrong were, as a rule, the very ones who were most anxious to witness executions. The speaker considered that a system, the infliction of whose penalty was looked upon with horror by the best element, should immediately be abandoned for the good of society.

Reference was made to the jesting and joking on the part of some of the spectators at the recent electrocution, and such conduct was mercilessly denounced. Jesting at such a time indicated moral degradation and was a disgrace to the civilization of the state. In these brutal and frivolous remarks could be read the verdict, "Life is cheap."

Columbus being the only place where men are electrocuted in the state, is, therefore the great Ohio human slaughter house. The place near Jerusalem where men were executed and their bodies thrown to be devoured by the worms, was compared by Christ to the effect upon the soul of sin and called by Him hell. Executions were so common in this city that the effect was that they came to be regarded lightly. All of this tended to diminish the sense of the value of human life. It is time to vigorously protest against that moral condition under which the taking of human life can be looked upon with anything but the greatest horror.

It was denied that capital punishment prevented the commission of murder. Haas and Wiley were scarcely cold before Miller was a candidate for their vacant places, and there was another man acquitted about whom there was the wellgrounded suspicion that, under the law, he too was eligible to the death penalty. When the state in its judicial calmness holds human life cheap, it will be held cheap by men in their frenzy.

The state, acting in cold blood, was declared to be more culpable in the taking of human life than many individuals who yield to the frenzied insanity of a moment. The speaker argued that murders are sometimes committed by men whose average mind is not murderous and who no doubt repent the commission of the act. There are men in the penitentiary whose average mind is further removed from murder than those of many men who walk the streets in freedom.

O'Sullivan, Rantoul and others were quoted to the effect that capital punishment does not diminish crime. Michigan had abolished the system and Ohio still retained it, yet who would say that more murders are committed in Michigan than in Ohio? In Maine, where the death penalty had been abandoned, there were fewer murders in proportion to the population than in Ohio.

It was declared to be wholly incongruous to convert a man, induce him to repent and become a Christian, and then put him out of the way, as if to say: "God can tolerate him, but we won't; he can go to heaven." Dr. Rexford declared himself in favor of leaving the chaplain out of such affairs.

The system was condemned on the ground that it benefited no one. So far as we know it did not benefit the man killed, and it certainly did not benefit society, but was, on the contrary, brutalizing in its effects. "Shall a state assume to deal with a subject with no purpose to benefit any one?" inquired the speaker. The question was whether the state would kill or whether it would restrain. Dr. Rexford favored the application of the convict's earnings to the support of the family injured. He advocated the abolition of the prison contract system and believed that much of the prejudice against prison-made goods would disappear if the laboring class could feel that the money secured from the sale of articles went to the support of the injured families.

Dr. Rexford favored life imprisonment, with the pardoning power carefully restricted. He would make the punishment severe and the life one in which the prisoner would be made to feel that he was suffering the just penalty of his crime. Imprisonment should not be in a delightful spot, such as Ionia, Mich., but should mean solitude and desolation. Not soft sentimentalism, but rugged justice and severe mercy were the befitting attendants of great crimes. They should be dealt with, not destructively, though severely. The gateways to the compassionate regions should never be closed against them.

With the spread of philosophical ideas on the subject of crime and its treatment, capital punishment will take its proper place among the barbarities of the past.

SPIRITUAL PHENOMENA.

No doubt many of the old friends of Henry B. Allen, "the boy medium," will be glad to hear he is still in the "field of light," giving his most wonderful seances as of yore. In a private circle at the writer's home a few evenings since, at Summerland, Cal., where none but the members of the family were present, things which would seem almost impossible to the skeptical mind occurred. There were nine of us, including the medium, and as soon as we were seated around a table, on which laid a guitar, bells, writing tablet and pencil, lights were seen and such music as only comes from spirit world was heard by all. Henry still has the same old dulcimer with its many broken strings, on which his band has for many years produced such astonishing wonders. For two hours the manifestations came in various forms, every moment being used. Tommy's voice, which so many have heard, being pre-eminent, first addressing one then another in his jovial manner. My husband said, during the seance, "What are you doing to me, Tommy?" Nothing was said, but one of Tommy's low, chuckling laughs told us he was up to something. He had taken a dress from off a nail on the wall and put it on Mr. Cooley. Any tune we called for was immediately played by the band, also the famous "Storm at Sea," by Holland, the medium's main guide, who lost his life in a storm at sea many years ago. Many messages were written by personal friends and relatives, and my little sister-in-law of 10 years of age was taken from her chair and placed in her mother's lap.

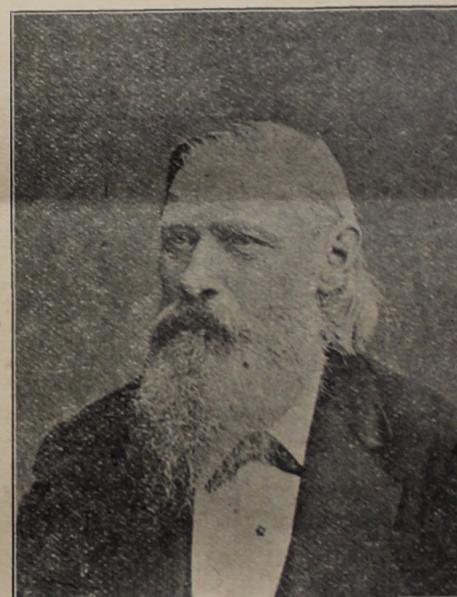
Time and space forbids my giving a full detail of the evening's work, but suffice it to say there is no room for doubt as to the manifestations in all Mr. Allen's seances being genuine, as

his hands are constantly held by those in the circle. The very room and all inanimate objects seemed alive during the seance, and as the materialized hands patted the faces of all present and sweet words of love were whispered in our ears, we felt the veil between mortal and spirit was certainly drawn aside and the "angel world" close at hand.

I dare say there is no medium living who has convinced more skeptics of the "immortality of the soul" than this one, it now being over forty years since he began his work when only a boy of five years. He has been constantly at work from the time of his initiation. While Henry's many friends will rejoice at his success in spiritual work they will be pained to learn of the illness of his wife, Kate, who has for several months been confined to her home by a cancerous growth. At present writing she seems improving under the care of the "spirit band," as mortal doctors have refused to take her case, saying an operation would prove fatal. May all the good friends join in sending her strength, and see if the united efforts of the mortal and spirit world can not restore her to her former health.

Mr. Cooley and myself left the Golden state last Tuesday, enroute to work at eastern points, remaining in this place for the present, being engaged by the society here, where we hope to do a good work for the "cause of truth." Yours for progress,

GEORGIA GLADY COOLEY.
Salt Lake City, Utah.



DR. B. CYRIAX.

Dr. Cyriax is the founder of the "Spiritualistische Blaetter," the first Spiritualist weekly in Germany. Dr. Cyriax had a good practice in one of our northwestern cities, but some 16 years ago was told at a seance to establish a paper in Germany—that he would be successful. He obeyed, and the paper is now on a paying basis, but Dr. Cyriax passed to the beyond just as it reached this point—about a year ago. His mission had been fulfilled and his reward is of that which money can not purchase.

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15



QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Questions.—(1) What do we understand by a person being positive or negative? What phases of mediumship do these people possess?—(2) If a person has the power of tipping a table by simply putting his fingers on it, what does it indicate?—(3) When sitting alone with closed eyes in a dark room you see lights followed by dark ones, what is it?—Glen.

Answers.—(1) A positive and negative in nature are necessary to produce life effects, whether temporary or permanent. This begins with the coalition of spirit (the positive element) and matter (the negative element of nature), and ends with the production of spiritual phenomena. A spiritual phenomenon is a temporary life effect, produced by spirit acting on matter, or a spirit acting on a mortal (medium). As a rule the male element is positive; the female negative—though exceptions exist—thus the predominance of phenomenal or physical mediums among women, which includes trance speakers, personating test mediums and others in which a control is manifest. It therefore takes a negative medium to obtain such manifestations as slate-writing, materialization, trumpet speaking, rapping, etc., and a negative person is one who is receptive, sensitive, easily hypnotized or readily affected by influences. But not all negatives are mediums; nor do all positives lack mediumship, though more difficult to convince of the fact that they are mediums, though practicing it unconsciously. But such are not subject to control as are the former. With them mediumship is a sort of partnership with the spirit world. Of course, the spirit's thoughts will smack of the medium, but only those whose thoughts are acceptable to the spirits are permitted to undergo development for spiritual work. Cranks, dishonest workers and unspiritual mediums are soon put aside when forcing their way into the ranks, and find themselves minus an occupation before they know it. The spirit world has more influence over human destiny than men are aware of, being the positive or ruling side of this ism. But negative mediums often outgrow their negativity and become positive. Many lose their physical mediumship in the transition and inherit the mental instead. Or, absolutely speaking, the physical is converted into the mental or spiritual—the positive—and above the material. But, exceptionally, some mediums retain both. In such instances they are either on the balance—in the transition from one to the other, which may last for years—or are positive, with some angular force still extending down into the material side of their nature, which spirits on the earth plane can control for physical purposes. Such mediums may be positive in spirit and negative in body, just as some mortals may be very positive (from arrogance, stubbornness, pride, or prejudice) in body; i. e., as mortals, but will find themselves very negative as spirits, or under conditions. Thus stubbornness is no sign of absolute or spiritual positivity, and humility or modesty no sign of negativity in spirit.—(2) Physical mediumship, which might lead to healing, automatic writing or cabinet phenomena.—(3) The first principles of clairvoyance.

Question.—How is inspiration effected?—Student of the Occult.

Answer.—As any other spiritual or psychical manifestation—by prepared conditions. Those who think that inspiration is a mere talking of the spirit to the medium is mistaken. Something else is necessary first, and that is the battery to convey the thoughts of the spirit to the brain. If you could see the process you would perceive the inspirer enveloping the medium's head in a magnetic covering—a sort of cap which fits the head from the eyebrows up, and to the sides, covering the temples, ears and back brain down to the neck; or as you would cover up your head on a cold night in a cold bed, only leaving your breathing apparatus exposed, and which, by the way, is a good aid to the spirit inspiring when the same is slow or weak. The priests of old covered their heads or enveloped them to hold the magnetism for spirit inspiration. They understood the virtue of it—some by process of reasoning; others intuitively. It affords the same aid to a spirit that darkness does, or a dark space, as a cabinet or closed slates—principally the latter. Slate writing is inspiration on inanimate matter, but made temporarily animate by the magnetism infused between the leaves. Book-writing (done in the past on parchment) is of the same order. Books of this kind were attributed to God, and thus believed infallible. But it is all inspiration, and if it were not for the discomfort all inspirational mediums would be benefited by wearing a cap.

Questions.—When sitting in a circle around a table it seems as though my head were near the ceiling and the table near the floor.—When a person is carrying on a conversation of a spiritual nature—particularly of one who has passed to spirit life—I get a creeping sensation all over me. Can you explain the cause of these?—C. A. P. D.

Answers.—The first is probably by a rapport with your guide, which rapport causes an attraction of your spirit upward, though unable to pass beyond the confines of a material obstacle, but still attached to your body which is at the table. By sitting in the open air—especially at night—you might find this attracting power increasing, and result in some interesting revelations.—The second feeling is caused by a similar rapport, or proves that a rapport has been established.

Question.—For one year I have been sitting for independent slate-writing, and ever since I have had the telegraphic raps, but was not able to read them, as I am not an operator. A railroad operator, however, found out by sitting near me that it was the Morse alphabet, but he was unable to receive a single sentence—only different letters. Will you please explain why this is, and advise me how to develop this phase properly? The operator was no believer in Spiritualism, but seems very much interested, and would like to hear more about it.—Telegraph.

Answer.—Sit with one who understands the Morse system, and the mystery may be solved.

Question.—How does retrogradation affect the influence of planets?—C. P. W.

Answer.—Planets have one general influence on one another, which is more or less modified according to positions. Their retrograding being comparatively small has therefore but little effect on this general influence, unless accompanied by accidental conjunctions of one or more of the larger planets. To understand the special effects of such movements, however, a thorough study of astrology must be undertaken, and this requires time and devotion to the science.

The Spiritualists' guide: The Psychometric Dictionary.

TEST SEANCE BY CHARLES ALFRED CAMPBELL.

On the evening of April 27, 1897, at his parlors on Sixteenth street, Denver, Colo., Mr. Charles A. Campbell, the mystic, gave an exhibition of his wonderful powers under the greatest test conditions.

On the evening above named Mr. Campbell proposed to give some of those manifestations which they are so celebrated for in Europe and this country. There were many of the best people of Denver present, anxious to witness the truth of this phenomena.

At 8 o'clock, the room being full of people, Mr. Campbell stepped forward and gave a short address, also stating that on this occasion he would endeavor to satisfy the most skeptical. He requested to be examined by a committee, who did so. He next had his cabinet explained, and the committee reported all correct. Mr. Campbell then placed slates, typewriter, bells and tambourines upon a table within the cabinet and drew the curtain. He then took his place under the full gaslight some five feet from the cabinet and had a lady and gentleman stand with him on either side and hold his hands, and while standing thus, five feet from the cabinet and held by the committee, he asked if there was any force present to please manifest, when to the delight of all present bells were rung, tambourines were heard, etc. Then Mr. Campbell sat down outside of the cabinet in full view of those present and the typewriter wrote out messages to every one, and on the slates were most beautiful paintings of roses, daisies, pansies, lillies, golden rod and nine portraits in oil, all recognized by those present as guides and relatives who were on the other side; also messages in gold and color came in profusion. Taking it all in all it was one of the most positive proofs that has been given of this wonderful force.

A testimonial of satisfaction was proposed and hailed by all as only just, for the manifestations received were beyond doubt produced by an unseen force entirely independent of Mr. Campbell, and we the undersigned do recommend him to all skeptics and investigators and believers, knowing that in the future success will crown him as it has for years in the past. And we further state that under the conditions imposed it would be impossible for Mr. Campbell to have produced the results that we received.

Mr. Campbell leaves for his home at Lilly Dale in a few days, but we have the promise that himself and brother (Mr. A. Campbell), that well known psychic, will return to Denver sometime in the coming year. The Campbells are test mediums of great power.

Mr. A. Campbell has returned from Florida to his home in Lilly Dale, N. Y., where he has been for some little time.

The Campbells are always pleased to hear from all friends and inquiring minds. They have made many good and true friends here and it is the wish of all that they will return at an early date.

We the undersigned attest to the above: Madame C. Winslow, Miss L. Crass, C. W. Smart, R. Reiche, Mrs. Lillian Reiche, Mrs. A. R. Becknell, P. W. Beecher, J. P. Ibson, Mrs. Linnie Marsh, M. W. Moore, Prof. C. E. Chester, A. D. Robinson, and many others.

Mrs. E. B.—The sample sent is a beginning of automatic writing. Keep on practicing, but keep your mind set on good chirography. It helps the spirit.

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The Abraham Lincoln of Spiritualism in an article to the Spiritual Advocate, Feb. 20, 1897, paid an honest, unsolicited tribute to Dr. Mansfield as follows:

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—Just before going to press we received a note from Mrs. Jennings-Donavan saying that Mrs. Archer is married in Detroit, and that the writer is in Canton, O., where she may be addressed at 412 Gilmore avenue.

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